

25
FORTY-SIXTH

ANNUAL REPORT

OF THE

AMERICAN TRACT SOCIETY,

PRESENTED AT BOSTON,

MAY 30, 1860.

PUBLISHED BY THE
AMERICAN TRACT SOCIETY,
28 CORNHILL, BOSTON.

CONTENTS.

	PAGE
Institution of the Society; Form of a Bequest; Correspondence.....	2
Forty-sixth Annual Meeting.....	3
Officers of the Society.....	4
Anniversary; Public meeting in New York.....	5
ANNUAL REPORT: Resignation of Mr. Kemp.....	6
PUBLICATION DEPARTMENT: Publication Committee.....	8
Periodicals, — Tract Journal, Child at Home.....	9
Transfer of subscription lists.....	10 and 176
Tracts, Catalogue of.....	11
Volumes, “.....	14
Publishing on Slavery, — Arrangements for printing.....	19
Gratuitous Distribution.....	20
COLPORTAGE: Plans of the Society.....	24
Statistics of Colportage for the year.....	28
Colportage in Maine.....	27
“ New Hampshire.....	32
“ Vermont.....	34
“ Massachusetts.....	36
“ Rhode Island.....	44
“ Connecticut, New York.....	45
“ Ohio, Pennsylvania, Kansas.....	48
“ The Southern States.....	52
“ Miscellaneous Incidents.....	52
“ Seamen and Fishermen.....	55
HOME EVANGELIZATION.....	63
FOREIGN MISSIONS: Italy.....	78
Ireland, Turkey.....	80
Burmah, Canada.....	83
Lahrador.....	84
TESTIMONIALS FROM THE SOUTH.....	89
AUXILIARIES.....	90
United Western Tract Agency.....	91
Hartford City Tract Society.....	94
Providence “ “.....	95
Norwich “ “.....	95
Portland “ “.....	96
LONDON RELIGIOUS TRACT SOCIETY.....	96
AGENCIES.....	100
FINANCES: Treasurer's Account.....	103
Exhibit of Charitable Department.....	104
“ Business “.....	105
“ Publication Fund.....	103
“ Building Fund.....	108
LIFE DIRECTORS constituted 1859-60.....	108
“ Members “ “.....	108
“ Directors, General List.....	110
“ Members, “ “.....	112
CONSTITUTION OF THE SOCIETY.....	143
BY-LAWS “ “.....	144
APPENDIX: Address of Rev. Dr. Tyng.....	145
“ “ “ Dr. Eddy.....	153
“ “ “ Mr. Stone.....	159
“ “ “ Dr. Smith.....	161
“ “ “ Dr. Kirk.....	171
Correspondence respecting the American Messenger.....	175
Notice of the removal of the office of “ “.....	176
Transfer of subscription lists; Correspondence.....	176
Address of Dr. Wayland at Providence.....	180
“ Dr. Hawes at Norwich.....	185
Historical sketch of the American Tract Society.....	3d page of cover.
Miscellaneous notices.....	4th “ “

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AMERICAN TRACT SOCIETY.

THIS Society was instituted in Boston, in the year 1814, and incorporated by the Legislature of Massachusetts, in 1816, by the name of the "NEW ENGLAND RELIGIOUS TRACT SOCIETY." In June, 1823, the name of the Society was changed to "AMERICAN TRACT SOCIETY," by the act of the Legislature.

FORM OF BEQUEST TO THE SOCIETY.

I GIVE and bequeath to "THE AMERICAN TRACT SOCIETY," instituted in the city of Boston, the sum of —— dollars, to be applied to the charitable uses and purposes of said Society.

Three witnesses should state that the testator declared this to be his last will and testament, and that they signed it at his request, and in his presence, and in the presence of each other.

CORRESPONDENCE.

COMMUNICATIONS relating to the general business of the Society, and to colportage, should be addressed to "REV. J. W. ALVORD, *Secretary of the American Tract Society*, 28 CORNHILL, BOSTON."

Articles for insertion in the Tract Journal, or Child at Home, manuscripts offered for publication, as Tracts or Volumes, and all correspondence relating to the Editorial Department, should be sent to "REV. ISRAEL P. WARREN, *Secretary of the American Tract Society*, 28 CORNHILL, BOSTON."

Donations, Contributions, and Legacies, should be transmitted to "HENRY HILL, Esq., *Treasurer of the American Tract Society*, 28 CORNHILL, BOSTON."

Orders for publications, including the Tract Journal, and Child at Home, should be sent to "N. BROUGHTON, JR., *Depositary*, 28 CORNHILL, BOSTON." *All papers to be sent by mail should be ordered from Boston.*

Orders for the Tract Journal, and Child at Home, *to be sent from New York, by express, or other conveyance than by mail*, should be addressed to "REV. CHARLES H. BULLARD, No. 13 BIBLE HOUSE, ASTOR PLACE, NEW YORK."

Correspondents are requested to give their names in full, legibly written, with their proper post-office address, mentioning state, county, and town. This is particularly important to secure accuracy and certainty of communication with them.

FORTY-SIXTH ANNUAL MEETING.

THE AMERICAN TRACT SOCIETY held its Forty-Sixth Annual Meeting in the Old South Chapel, Boston, May 30, 1860, at 4 o'clock, P.M. In the absence of the President and Vice-Presidents, JULIUS A. PALMER, Esq., was called to the chair.

Prayer was offered by Rev. SAMUEL H. MERRILL, of Portland.

The minutes of the last annual meeting, and of the special meeting in November, were read by the Secretary, Rev. Mr. ALVORD.

The Treasurer's Report, duly audited, was read by HENRY HILL, Esq., Treasurer, and was accepted.

The Annual Report was read by the Secretaries, and was on motion accepted, and ordered to be published under the direction of the Executive Committee.

On the recommendation of the Executive Committee, the following amendments in the By-Laws of the Society were adopted:

In Article 2. Substitute for the last two clauses, "They shall meet at least once in each month, and as much oftener as they may deem expedient;" and "Special meetings may be called by either of the Secretaries, and *shall* be called when requested by two members."

In Article 5. Strike out the last clause, "And all sales made by or for the Society, shall be for cash only, no credit being given."

The Society next proceeded to the choice of officers. Rev. H. M. Dexter, R. P. Waters, Esq., and Rev. J. O. Means, were chosen as a Committee of Nomination. Upon their recommendation the following persons were unanimously elected by ballot:—

PRESIDENT.

HON. GEORGE N. BRIGGS, LL. D.

VICE-PRESIDENTS.

HON. ERASTUS FAIRBANKS, Vermont.
 WILLIAM ROPES, Esq., Massachusetts.
 HON. SAMUEL WILLISTON, Massachusetts.
 HON. JACOB SLEEPER, Massachusetts.
 REV. FRANCIS WAYLAND, D. D., Rhode Island.
 REV. JOEL HAWES, D. D., Connecticut.
 REV. STEPHEN H. TYNG, D. D., New York.
 REV. ASA D. SMITH, D. D., New York.
 REV. ALBERT BARNES, Pennsylvania.
 HON. WILLIAM JESSUP, LL. D., Pennsylvania.
 REV. S. S. SCHMUCKER, D. D., Pennsylvania.
 REV. SAMUEL C. AIKEN, D. D., Ohio.
 E. B. FAIRFIELD, LL. D., Michigan.
 REV. JULIAN M. STURTEVANT, D. D., Illinois.
 REV. T. M. POST, D. D., Missouri.

DIRECTORS.

REV. BENJAMIN TAPPAN, D. D., Maine.
 REV. Z. S. BARSTOW, D. D., New Hampshire.
 REV. CHARLES WALKER, D. D., Vermont.
 HON. RICHARD FLETCHER, Massachusetts.
 HON. ICHABOD WASHBURN, Massachusetts.

EXECUTIVE COMMITTEE.

EDWARD S. RAND, Esq.	REV. J. W. PARKER, D. D.
REV. EDWARD N. KIRK, D. D.	JULIUS A. PALMER, Esq.
REV. ANDREW L. STONE,	SAMUEL G. BOWDLEAR, Esq.
RUSSELL STURGIS, Jr., Esq.	

SECRETARIES.

REV. JOHN W. ALVORD.	REV. ISRAEL P. WARREN.
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TREASURER.

HENRY HILL, Esq.

AUDITORS.

CHARLES D. GOULD, Esq.	CHARLES D. KELLOGG, Esq.
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The Society then adjourned to meet for the public anniversary exercises at the Tremont Temple, at 7½ o'clock this evening.

WEDNESDAY EVENING.

The public Anniversary of the Society was held according to appointment. The President, Hon. GEORGE N. BRIGGS, LL.D., in the chair.

After a voluntary on the organ by Mr. N. BROUGHTON, JR., prayer was offered by Rev. EMERSON DAVIS, D.D., of Westfield.

Introductory remarks were made by the PRESIDENT. Rev. J. W. ALVORD, Secretary, made a brief statement respecting the general operations of the Society the past year, and Rev. I. P. WARREN, Secretary, on the work of the Publishing Department.

Addresses followed by Rev. A. L. STONE of Boston; Capt. ANDREW BARTLETT, Boston; Rev. ASA D. SMITH, D.D., New York; and Rev. E. N. KIRK, D.D., of Boston.

After singing of the doxology, the benediction was pronounced by Rev. RUFUS ANDERSON, D.D., Secretary A. B. C. F. M., of Boston, and the meeting adjourned.*

PUBLIC MEETING IN NEW YORK.

A public meeting in behalf of this Society was held in the Church of the Puritans, New York, Thursday, May 10, at ten o'clock, A.M., HENRY HILL, Esq., in the chair. Prayer was offered by Rev. G. W. HEACOCK, D.D., of Buffalo, followed by brief statements by the Secretaries. Addresses were then delivered by Rev. STEPHEN H. TYNG, D.D., New York, and Rev. D. C. EDDY, D.D., and Rev. E. N. KIRK, D.D., of Boston.*

* Appendix A.

ANNUAL REPORT.

WITH gratitude to God for his special providential care, and continued grace, the Executive Committee present their FORTY-SIXTH ANNUAL REPORT.

The year now closed has been one of signal prosperity. Our separation from the Society in New York, a year ago, made it necessary to reconstruct, and in some important respects to recommence our operations. Sub-Committees on Publication, Distribution, and Finance, were at once constituted, with special reference to efficient action in these several departments. In each, plans were arranged, in accordance with the new state of things, and their execution has been vigorously prosecuted, with results far exceeding our most sanguine expectations.

The patronage and the field of our Society have rapidly extended. The comparatively narrow limits of the four upper New England States, and some portions of the British Provinces, are no longer our boundary. Our field has again become national. Sympathy is expressed, collections have commenced, grants are called for, colporters are employed, subscriptions are made to our periodicals throughout the entire land. We have been obliged to move rapidly to keep pace with the demands made upon us. There appears to have been a *waiting* for some decided movement on the part of this Society; and from all the northern, western, and northwestern States, especially, we can report that our work is now in successful progress. It is believed that, by the blessing of God, an era has commenced in the history of this long-honored institution, not only of greatly extended, but of *permanent* influence. May the Spirit of the Lord ever guide us in bearing our greatly increased responsibilities.

On the resignation of our former Treasurer, N. P. KEMP, Esq., a special meeting of the Society was called in November last, and HENRY HILL, Esq., late Treasurer of the American Board, was

unanimously elected to fill the vacancy. Mr. Hill entered at once upon the duties of his office, giving his whole time to the Treasury and Business departments. His long experience and financial skill give the best assurances that the trusts committed to him will be faithfully administered.

Care has been taken to have our business and charitable operations kept distinct, that, so far as possible in our present circumstances, we may report them separately. We hope so to conduct our business affairs that the whole amount given in the current collections of the churches, and in legacies, shall go for gratuitous distribution.

In our Business Department, we began the year with \$18,952.34 in stock on hand, (including what was in the hands of colporters, and due on account.) We have received in paid subscriptions to aid our Publication Committee, \$5,452; and for publications sold, \$32,224.54.

This department has expended for publications, \$47,218.96; it has due on account, \$15,371.99; stock on hand May 1, in publications, electrotypes plates, and engravings, \$23,715.41; and unpaid subscriptions for aid of Publication Committee, \$1,595.

Our Charitable Department has received, in legacies and donations from churches and individuals, \$24,979.61. It has granted to the amount of \$11,928.06, which, if reckoned in the ordinary way, would be 17,892,000 pages. This immense amount has gone to Foreign and Home Missionaries, to Pastors, Churches, Seamen, Hospitals, Prisons, Benevolent Associations, Sunday Schools, Life Members, Life Directors, and to all individuals who were willing to engage in voluntary distribution. The following sums, in cash, have also been appropriated in aid of the Press at Missionary stations abroad: To Turkish Mission of A. B. C. F. M., \$400; Burman Mission, of Baptist Missionary Union, \$200; Freewill Baptist Mission at Orissa, \$100; Episcopal Foreign Missionary Society, \$100; Russia, \$100; Italy, \$100; total, \$1,000.

The total amount of receipts for the current year, including what was in the Treasury on the first of May, 1859, has been \$67,600.86; total amount of expenditures, \$66,698.06; leaving us with \$902.80 in the Treasury, and *no debt*.

We commence the year full of hope and encouragement, yet not insensible of the great amount of work to be done before the Society will be able to meet fully the wide demands made upon it. All our Life Members and Directors, as well as the churches,

must be aware that, in the publishing department especially, larger means than ever before are now called for.

Relying upon the earnest prayers and generous co-operation of our friends, but more entirely upon the great Helper and Leader, who now distinctly says to us, "Go forward!" we will gird up our loins anew, and hasten to give the gospel, according to our ability, as God has revealed it, to every creature.

PUBLICATION DEPARTMENT.

Prior to the last annual meeting, this Society can hardly be said to have had, since 1825, a Publication Department. A few tracts, and four small volumes, had been printed near the close of the last year, but no arrangements existed either for the preparation or issuing of a suitable literature of its own. An important preliminary step was taken at the meeting one year ago, in amending the Constitution so as to provide for the appointment of a Publication Committee, from among the members of the Executive Committee, and subordinate thereto. Rev. E. N. KIRK, D.D., Rev. J. W. PARKER, D.D., and EDWARD S. RAND, Esq., constituted said Committee, and Rev. I. P. WARREN, one of the Secretaries, was appointed Editor.

Assuming that, as in the practice of the London Religious Tract Society, true policy required that our work should be done by contract, rather than by an extensive printing establishment of our own, involving a very heavy outlay for room, machinery, and fixtures, proposals were invited from several of the largest houses in Boston and vicinity, for the performance of the entire work, including electrotyping, printing, and binding; also for paper. Such proposals were offered, and those judged most favorable were accepted. In this way the work has been done at the lowest rates, and in a very creditable manner; while the most ample facilities are open for the enlargement of the work to any desirable extent.

PERIODICALS.

The first labor which engaged the attention of the Publication Committee, was the establishment of some organ of communication with the public. For many years the Society had been circulating the *American Messenger*, purchasing it in gross, and furnishing it to our own subscribers throughout our field. About 56,000 copies were thus circulated monthly at the commencement of the year. It was thought not unreasonable, therefore, that two columns of the *Messenger* should be opened to this Society, as a channel through which it might communicate with its patrons and the public; of course avoiding all matters of controversy. As early as March, 1859, a request to that effect had been made to the Society at New York, which was not granted;* and nothing remained for us but to attempt a publication of our own. A specimen number of the *TRACT JOURNAL* was printed in season for the last annual meeting of the Society, but the regular publication of it did not commence until July. About 30,000 copies were printed monthly, till January, when the subscriptions for the present year came in so largely as to require an edition of 85,000 per month, which is at present the stated issue.

A similar necessity, in the autumn, called for the publication of an illustrated paper for children. Such an undertaking had not been anticipated by the Committee, at least for the present. The difficulty and expense of preparing a paper which in attractiveness and interest should equal the *CHILD'S PAPER*, of which we had long sold nearly 70,000 copies monthly, and which was so deeply intrenched in the affections of parents and children throughout the country, led us to shrink from the task. But the call of the Committee of the New York Society for our subscription list, and the public notice given by them that the office for said paper was *removed* from our store to their own agency in Washington Street,† left us no alternative. A specimen number of the *CHILD AT HOME* was issued in December, which was followed by subscriptions requiring an edition of the first regular number in January of over 100,000 copies. The stated issue at present is 112,000 copies monthly.

An apartment has been fitted up in the Tract House for the use of the accomplished artists employed in illustrating this paper and other publications of the Society. The skill and taste al-

* Note B.

† Note C.

ready displayed by these, give promise that our publications will not in this respect fall below any others which are offered to the public.

The circulation of the American Messenger and Child's Paper was continued by us till the close of the year 1859, and since then a few hundred copies have been furnished to meet special orders for them.

In July last, a letter was received from Rev. GEO. PUNCHARD, stating that he had been requested by the Committee of the American Tract Society at New York to obtain copies of our subscription lists to the Messenger and Child's Paper. This communication was followed in October by a direct request from that Committee, for the transfer of said lists to them, and offering, in case said request should be complied with, to continue to us, till December, 1859, the discounts heretofore allowed this Society on all publications purchased of them. This application was referred for consideration to a special committee, but before they were prepared to report, a third communication was received from the Committee at New York, announcing that said discounts had been voted to this Society, directing that our purchases of their publications be henceforth made at their store in Washington Street, in this city, and renewing the request for a transfer of the aforesaid subscription lists, or for a copy of the same.*

After mature consideration, the Executive Committee decided that they could not consent to said transfer of the lists, they being the *property* of the Society, gathered by its own efforts and at its own expense, and having a large pecuniary value. At the same time, in view of the offered continuance of the discounts, and to avoid all appearance of discourtesy or unkindness, they voted to grant copies of said lists, which accordingly were sent at the time specified in the request, viz. "on the completion of the circulation" of said papers "for the year 1859." †

It having been stated, in the aforesaid request for our subscription lists, that after the first of January the prices to this Society for the papers would be those "announced in those papers respectively," it became in consequence impracticable for us to circulate them after that date but at a loss. Their circulation has therefore been discontinued, except in the few cases, in which it was desired to promote the convenience of our former subscribers and patrons.

* Note D.

† Note E.

TRACTS.

The whole number of Tracts electrotyped and published during the year, (including the few which had been printed but not electrotyped near the close of last year,) is fifty-six. Copies printed, 1,129,550; pages, 5,655,600. These embrace selections of the best tracts already published by the London and other tract societies, with several original ones. They are as follows:—

- No. 1. The Bible against Oppression**, pp. 4. By Rev. Samuel Wolcott. A collection of texts which declare God's condemnation of this sin.
- 2. The Inquirer Directed**, pp. 4. By Rev. George Duffield, Jr. This tract points out to a convicted sinner the way in which he must come to Christ.
- 3. The Conversion of a Lawyer**, pp. 16. By Rev. Samuel Wolcott. An interesting account of the conversion of the Hon. Myron Lawrence, late of Belchertown, Mass. After having long cherished a respectful regard for religion, he was at length brought to submit his heart to its power.
- 4. Slavery and the Bible**, pp. 16. By Rev. Enoch Pond, D. D. A general view of the teachings and spirit of God's word in opposition to slavery.
- 5. Are you at Work?** pp. 8. A reprint from "Life's Morning," published by the Religious Tract Society, London; also by this Society.
- 6. Are you Insured?** pp. 4. By Albert J. Wright. Incidents occurring at a fire employed to enforce upon sinners the motives for immediate repentance.
- 7. The Daily Life**, pp. 8. By Rev. Dr. Cumming. Christians urged to constant devotedness to their Redeemer.
- 8. So many Calls**, pp. 4. By Mrs. H. B. Stowe. A pungent rebuke for impatience under frequent calls for charitable contributions.
- 9. Noah's Carpenters**, pp. 4. By Rev. R. S. Cook. A reprint. Intended to show the danger of those who are engaged in doing good without personal piety.
- 10. Let go that Stern Line!** pp. 4. A reprint. Showing the necessity of relinquishing all sin before a person can become a Christian.
- 11. The Art of Dying and Living Again in this World**, pp. 4. This tract is designed to encourage those who are seeking high attainments in piety. It is a letter from a clergyman to his sister, written in 1795.
- 12. Katy Ferguson, or What a poor Colored Woman may do**, pp. 4. A reprint, revised and enlarged, by Rev. E. N. Kirk, D. D.
- 13. The Lord and the Little Ones**, pp. 4. From the Sunday-School Times. The piety of children, — narrative of the conversion of a little boy.
- 14. Building Jerusalem**, pp. 8. Various methods presented in which the growth of a church is promoted.
- 15. Look and Live**, pp. 4. The sinner is presented in this tract as looking only to Christ for salvation.
- 16. Only Believe**, pp. 4. By James W. Kimball. Faith alone the condition of the soul's acceptance with God.

17. **A Corpse in a Ball Dress**, pp. 4. By Rev. I. P. Warren. An incident showing most impressively the aspect of worldly pleasure in the embrace of death.
18. **The Missionary's Parents**, pp. 8. By Rev. William Goodell. The power of religion to make old age beautiful presented in a striking manner.
19. **Effectual Prayer**, pp. 4. By James W. Kimball. Twenty hints for those who wish to pray, to love prayer, and to abound therein.
20. **How shall I read the Bible?** pp. 4. By James W. Kimball. Directions are given designed to aid the Bible student in a profitable perusal of the Word of God.
21. **Fast Asleep**, pp. 4. By Rev. J. C. Ryle. A warning designed to awaken the impenitent from their careless state.
22. **Are there Few Saved?** pp. 4. By Rev. J. C. Ryle. Solemn admonitions calculated to awaken anxious solicitude in the hearts of the thoughtless.
23. **I Invite You**, pp. 4. By Rev. J. C. Ryle. Earnestly and affectionately are sinners urged to come while yet there is time to the Saviour.
24. **The Power of the Holy Spirit**, pp. 4. By Rev. J. C. Ryle. The agency of the Spirit of God in effecting the salvation of lost men.
25. **Justification by Christ**, pp. 4. By Rev. J. C. Ryle. The way of pardon through the Lord Jesus alone.
26. **Hast thou Faith?** pp. 4. By Rev. J. C. Ryle. This question, so important to every immortal soul, is urged upon the consideration of all.
27. **A Christian**, pp. 4. By Rev. J. C. Ryle. The necessity of regeneration. Salvation can not be obtained without the new birth.
28. **Are you Born again?** pp. 8. By Rev. J. C. Ryle. Six marks or tests are proposed by which regeneration may be known.
29. **Faith and Assurance**, pp. 4. By Rev. J. C. Ryle. Believers are invited to strive after and to attain assurance of salvation.
30. **Come and Rest**, pp. 4. By Rev. J. C. Ryle. Invitations to come to our Lord Jesus Christ for pardon and peace.
31. **Backsliders**, pp. 4. By Rev. J. C. Ryle. A faithful and solemn presentation of the guilt and danger of religious declension.
32. **Death**, pp. 4. By Rev. J. C. Ryle. Earnest meditations on the close of life and probation.
33. **Death-bed Evidences**, pp. 4. By Rev. J. C. Ryle. The danger and folly of placing too great reliance upon such evidences.
34. **Heaven**, pp. 8. By Rev. J. C. Ryle. The glorious dwelling-place provided by Jesus Christ for all his believing people.
35. **Everlasting Punishment**, pp. 8. By Rev. J. C. Ryle. Solemn admonitions addressed to the impenitent.
36. **"I am a Poor Sinner,"** pp. 4. From the London Religious Tract Society. A sailor's confession, in which is shown the sufficiency of Christ for the salvation of the soul.
37. **Come and Welcome to Jesus Christ**, pp. 8. By John Bunyan. The sinner is affectionately invited to leave the way of death in which he is traveling, and come to the Saviour.
38. **Prayer for the Oppressed**, pp. 28. By Rev. James A. Thome. A premium tract, urging the duty and the necessity of prayer for the enslaved.

39. **Do you want a Friend?** pp. 5. By Rev. C. Friend. From the London R. T. Society. Directing the sinner to Christ as the friend who claims and deserves all his confidence.
40. **How would you like it yourself?** pp. 4. By Rev. E. N. Kirk, D. D. An application of the Saviour's golden rule to the conscience of a slave-holding clergyman.
41. **Family Devotion**, pp. 4. From "Nevins's Practical Thoughts." Neglect of family worship displeasing to the Lord.
42. **The Family and Slavery**. pp. 24, with cover. By Rev. Thornton A. Mills, D. D. The influence of slavery on the domestic relations.
43. **The Pemberton Mill**, pp. 4. By Rev. I. P. Warren. An appeal to sinners against building insecurely for eternity; suggested by the late disaster at Lawrence.
44. **The Wrong Train**, pp. 4. By Rev. Leander Thompson. The danger of self-deception illustrated from an incident of travel.
45. **Is Slavery sanctioned by the Bible?** pp. 24, with cover. By Isaac Allen. A premium tract. Containing a condensed examination of the teachings of the Scriptures concerning slavery. The positions taken are substantially those of Rev. Albert Barnes in his work on the same subject; and they are presented with admirable clearness, compactness, and force.
46. **"There is no Cloud,"** pp. 4. By Mr. — Bolles. The dying words of a devoted believer, showing the beauty and power of religion on the death-bed.
47. **The Twofold Promise**, pp. 4. By a Boston city missionary. The comforts afforded by the gospel to two afflicted disciples, — one deaf, the other blind, — verifying the promise, "for the life that now is, and for that which is to come."
48. **Where are you going?** pp. 4. By Samuel Burnham, Jr. A solemn inquiry addressed to the impenitent, with considerations calculated to awaken prayerful solicitude on their part as to the end of life's journey.
49. **Immanuel's Land**, pp. 4. By Samuel Rutherford, an eminent Scotch divine, whose last words were, "Glory, glory dwelleth in Immanuel's land." This tract is a versification of those words.
50. **A Working Church**, pp. 4. A letter from the late Rev. Henry Lobdell, M. D., missionary of the American Board at Mosul, to the Second Church, Danbury, Conn.
51. **The Swearer's Prayer**, pp. 4. From the London Religious Tract Society. By William Rust, late of Hull, England. This appeal to the profane has been blessed to the conversion of very many souls.

OCCASIONAL.

- No. 1. **Temperance and Revivals**, pp. 8. Letter of Rev. Dr. Nettleton to Rev. Dr. Lyman Beecher, showing that professions of conversion are unreliable, unless accompanied by total abstinence from intoxicating drinks.
2. **Position and Power**, pp. 8. By Horace Bushnell, D. D. Exhibiting the responsibilities of persons of distinction and influence to the cause of religion.
3. **Letter of a Converted Sailor**, pp. 4. Prepared by Rev. I. P. Warren. An interesting narrative, designed for circulation among seamen.

4. **Speech of Rev. Francis Wayland, D. D.**, pp. 8. Delivered at the anniversary of the Providence Tract Society, auxiliary to the American Tract Society, (Boston,) January 20, 1860.
5. **Speech of Rev. Joel Hawes, D. D.**, pp. 8. Delivered at Norwich, Conn. February 9, 1860, at a meeting preliminary to the formation of the Norwich City Tract Society, auxiliary to the American Tract Society., (Boston.)

VOLUMES.

Under this head are included all publications not reckoned as periodicals or tracts. The whole number of these issued during the year is 68, of which there were printed 131,577 copies, amounting to 16,627,932 pages. A part of these are new works, prepared for this Society; others are reprints, the electrotype plates of which were made or purchased by us; and others still were purchased by us in sheets, from other publishers, bearing the imprint of this Society. They are as follows.

I. PRINTED BY THE SOCIETY.

12mo.

Bunyan's Pilgrim's Progress. pp. 491, large 12mo., with a portrait, and 17 elegant engravings after English designs. A very handsome volume.

Memoir of Rev. Henry Lobbell, M. D., late missionary of the A. B. C. F. M., at Mosul, including the early history of the Assyrian Mission. By Rev. W. S. TYLER, Professor in Amherst College. pp. 414. With portrait on steel.

In respect to this work, Rev. Dr. Anderson, Corresponding Secretary of the American Board, writes to the author, Professor Tyler:—

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In accordance with the express instructions of the Society at its last annual meeting, the Committee have published the able work

of the Rev. Mr. Clark on the Slave Trade; and according to the well understood will of the Society and the great body of the Churches and individuals who co-operate with it, other works, also, on slavery itself. Nor have the Committee found any more difficulty in publishing on this subject than on any others. Predictions that they would either be cramped and fettered in so doing, putting forth only such feeble utterances as would be satisfactory to nobody, or driven on the other hand to extremes of radicalism which would repel all sober minds, have not been verified. It is due to Christian brethren of all shades of opinion, to say that they have treated the Committee with the utmost courtesy in relation to this matter, while many reputed to be wide apart in their views, have alike expressed their hearty approbation of our course. The aim of the Committee has been to combine an *intelligent conservatism* with outspoken *fidelity to truth and to humanity*. This we believe to be the ground on which the Society was planted by our fathers at the beginning, from which it has never intentionally swerved, and in which it abides with increased conviction that it is well pleasing to God.

On the whole, the Committee are much gratified and encouraged with the result of their experience in publishing the past year. Our two papers are now firmly established, with a large and increasing patronage. Our books and tracts have received high commendations from the newspaper press, and from numerous individuals of discernment and taste, as well as the still more emphatic indorsement of a rapid sale. Our arrangements for the whole mechanical work of publishing are systematic and efficient. Writers of experience and ability are offering the assistance of their pens in preparing for us new works adapted to the wants of the times. It is believed that these facilities will be multiplied as our work advances, and will prove entirely adequate to meet all the demands which may be made of us under those new and enlarged and most interesting responsibilities which, under God, are devolved upon this Society.

It is yet too early to pronounce with exactness upon the relative economy of our methods of publishing, as compared with that of owning and conducting a printing establishment of our own. So far, however, as our experience has gone, the Committee are well satisfied with the results. In respect to portions of the work, it is ascertained that the cost of publications is less than when purchased of the Society at New York.

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MASSACHUSETTS.

Dea. Marsh, Hopkinton	2,400	Rev. L. Thompson, W. Amesbury ..	10,185
Mrs. Calvin Jennings, Brookfield ..	750	J. Pringle, Boston	12,080
Lewis King, Plymouth	750	Rev. J. Dowse, Sherborn	1,500
Rev. G. B. Richardson, Douglass ..	1,500	Miss Bannister, Newburyport	4,500
Rev. P. Work	3,000	Rev. John More	3,375
Rev. S. Hopley, Wellfleet	4,800	Samuel Fogg, Bolton	750
Mrs. T. R. Denison, New Bedford ..	1,500	Mr. Blanchard, Boxboro'	1,500
Rev. C. Morgridge, Hyannis	4,500	Rev. Dr. Chandler, E. Douglass ..	1,500
Col. Hatch, New Bedford	750	Rev. James Aiken, Hanover	1,500
D. J. Stone, Andover	750	Rev. W. R. Stone, Cambridge	2,250
Rev. Mr. Disbrow, Nantucket	2,250	Miss Bradshaw, do.	750
Rev. Isaac Dunham	3,000	John Boardman, Southbridge	750
Mrs. Kimball, Ipswich	2,250	Miss H. P. Pierson, Newburyport ..	750
Rev. J. Kimball, Oakham	3,000	Andrew Elliot, Boston	375
Rev. Mr. Scott, Marblehead	3,000	M. M. Newhall, Fall River	3,000
Mr. Whitwell, Boston	4,000	Miss H. Hooper, Mt. Pleasant	750
William Davidson, Lowell	4,500	P. R. Russell, Middleboro'	1,125
W. A. Holland, Fairmount	375	Rev. C. M. Bowers, Clinton	3,000
J. S. Tillinghast, New Bedford	750	C. P. Smith, Marblehead	1,500
John Boardman, Blackstone	750	J. J. Judkins, Lowell	10,000
Mrs. Burtz, Saugus	375	Rev. Mr. Day, Boston	2,250
H. Stone, Boston	2,250	Rev. J. P. Robinson, Boston	3,045
Rev. P. R. Russell, Middleboro'	1,125	John Boardman, Southbridge	1,500
Miss Whitwell, Boston	1,695	George P. Wilson, Lawrence	5,250
W. W. Ames, do.	750	Rev. S. P. Fay, Westboro'	5,000
Rev. Henry Morgan, Boston	1,600	Eli Breed, Amesbury	1,500
Rev. F. B. Joy, do.	2,625	Rev. L. Sabin, D. D., Templeton ..	1,500
C. M. Herring, North Oxford	1,500	Erastus Smith, Boston	4,500
Mrs. Charles Cleaveland, Boston ..	750	H. E. Wilkins, Stoughton	4,500
Rev. G. J. Dole, Lanesboro'	750	Mrs. Phillips, Lawrence	4,500
C. C. Caillang, Titticut	1,500	Mrs. Warren, Beverly	750
Rev. Isaac N. Lincoln, Williamstn ..	5,250	Dea. J. C. Proctor, Boston	900
Edward Coleman, Boston	1,500	Rev. J. C. Melvin, Concord	3,000
Rev. M. M. Longley, Washington ..	7,500	Rev. F. C. Russell, Barnstable	9,000
O. Hewett, Sutton	750	C. A. Brown, Boston	3,600
Rev. W. T. Briggs, Princeton	1,125	H. Fittz, Middleboro'	750
J. M. Rockwood, N. E. Village	1,125	Rev. A. Holt, Milford	3,000
J. A. Sharp, Richmond	3,000	C. P. Smith, Marblehead	750
Charles J. Flagg, Charlestown	1,125	Rev. N. H. Wells, East Granville ..	3,750
D. J. Needham	1,125	James Jones, Maplewood	1,350
E. C. Whiting, Lancaster	3,750	Rev. M. Ames, North Chelsea	1,075
Rev. Mr. Miles, Charlestown	1,500	Miss Granger, Boston	1,500
Rev. Robert E. Mills, Salem	1,500	Rev. W. F. Gratton	975
Rev. Dr. Ide, Medway	1,500	Rev. M. M. Randolph, Newton Cen.	1,500
Isaac Dunham, Westport	3,000	John Oliver, Boston	2,250
Mrs. Hunter, Lexington	3,000	Rev. P. C. Headley, Greenfield	1,500
Mrs. E. Blackler, New Bedford	6,000	Rev. J. D. Pompilly, Newton	1,500
Rev. J. Kimball, Oakham	1,875	Rev. J. R. Stockbridge, Boston	1,500
Rev. J. T. Massey, Bellingham	750	Rev. W. Goodwin, Southfield	3,000
Miss J. Roberts, W. Gloucester	5,750	Rev. E. P. Marvin, Medford	5,625
Rev. W. C. Foster, North Becket ..	3,750	S. P., Boston	1,125
M. Whittemore, Chester Factories ..	3,750	Rev. P. Mason, Boston	22,400
John Boardman, Brookfield	21,000	Rev. T. Stowe, New Bedford	1,500
Rev. J. O. Barney, Seekonk	3,000	Rev. M. Barton, M. V.	480
George D. Felton, Granville	3,750	John H. Goodhue, Natick	1,500
E. L. Tead, Jamaica Plain	3,750	H. M. Sargent, Boston	2,500
N. G. Bonner, Fall River	2,220	Mrs. Brooks, do.	1,500
Rev. Wm. Merrill, S. Walpole	1,800	Rev. C. F. Barnard, Boston	7,500
H. Farmer, Lynn	1,125	W. H. Johnson, Lynn	1,500
Rev. Thos. A. Hall, Otis Centre	1,500	J. Pringle, Boston	2,370
W. H. Cudworth, East Boston	3,300	Mrs. Phillips, Lawrence	6,750
Mrs. Eaton, Cambridge	3,750	Rev. G. S. Hills, Woodville	15,000
Therson L. Barnes, Goshen	3,000	G. S. Newcomb, Kingston	3,000
E. Barrows, Norton	1,500	Rev. M. Boutelle, Ashburnham	690
C. Slatton, Dedham	2,940	W. G. Harding, Berkshire	2,250
Rev. H. Seymour, Hawley	1,125	Rev. Mr. Emerson, Westminster ..	1,500
Mrs. Dr. Warren	750	Rev. W. C. Whitecomb, Lynnfield ..	375
		Dea. Albert Day, Boston	1,500
		James Smedley, Pittsfield	7,500
		Dea. J. C. Proctor, Boston	875
		J. S. Bingham, Westfield	28,875
		J. G. Shedd, Roxbury	1,125
		Mr. Brown	1,875
		Rev. E. D. Moore, Newton	3,200
		T. R. Denison, New Bedford	6,000
		E. Beed, Amesbury	1,500
		Rev. Isaac Briggs, No. Rochester ..	1,000
		Rev. L. Warner, Ashfield	2,250
		Rev. Mr. Steintial, Lawrence	900
		Jas. J. Thorndike, So. Deerfield ..	3,000

Thomas Wilcox, Jr., Fall River.....	975	Rev. T. B. Briggs, Colebrook	1,500
Rev. E. Dimock, Orange	1,875	Rev. A. Geikie, do.	1,500
Rev. L. Williams, Jr., Holden	1,500	Rev. N. A. Prince, Bethel	1,125
Rev. G. P. Wilson, Lawrence, ...	5,250	Rev. J. Avery, Lebanon.....	1,500
Sumner Latham, Heath.....	900	Rev. Joseph Ayer, East Lyme.....	8,900
G. S. Newcomb, Kingston.....	4,500	Rev. A. C. Baldwin, Hartford	1,800
Rev. J. D. Butler, New Bedford....	3,000		
Rev. P. R. Russell, Rock	2,250	NEW YORK.	
Rev. A. H. Dashiell, Jr., Stockbridge	3,750	W. P. Pierce, Buffalo	9,000
Rev. James Dinsmore, Lawrence ..	2,250	H. Stone, Rochester.....	3,000
T. D. Smith, Andover.....	600	Rev. M. H. Wilder, Howell's Depot	2,250
L. P. Rowland, Boston	750	Rev. C. W. Higgins, Newfield	5,250
John Boardman, Webster.....	750	Rev. H. D. Lowring, Napoli	4,500
H. T. Perry, Williamstown	1,500	Rev. Mr. Hunter, Springwater	6,000
L. Kendall, Chelsea	2,250	John Marsh, Eagle Harbor	3,000
C. H. Carlton, Roxbury	1,500	Rev. A. McCall, Niagara Falls	4,500
Rev. A. Pollard, Taunton	1,000	Rev. L. C. Bates, Groton	870
Rev. Mr. Souther, Worcester	10,500	I. W. Brinckerhoff, New York	4,170
Martin Curtis, East Randolph	750	Rev. M. F. Eastman, Ogdensburg..	7,500
J. Prindle, Boston	5,700	Rev. D. G. Holmes, Buffalo	2,000
J. W. Coffin, Edgartown.....	1,500	J. Pringle, Albany and Highgate ..	7,050
Miss Lewis, Boston	1,755	E. Darrow & Bro., Rochester	1,350
E. Sole, Taunton	750	Rev. William Fraeyr, Batavia	6,000
Rev. R. C. Mills, Salem	1,125	Rev. J. D. Mason, Stillwater	1,500
W. Wade, Boston	2,625	Rev. C. P. Bush, Rochester	10,835
Rev. S. Hill, Russell.....	1,000	Rev. N. Emerson, Southampton.....	1,500
Rev. E. W. H. Harrington, North		James Titus, Russell.....	3,750
Beverly	1,000	Rawson Wait, do.	3,750
Rev. E. Wight, Worcester	750	N. A. Mellard, Auburn	3,000
Mrs. E. F. Sturtevant, Newton Cor.	1,500		
Miss Augusta Stevens, E. Hardwick	1,500	NEW JERSEY.	
Rev. Oliver Brown, Quincy	10,800	Rev. F. F. White, Windham	3,000
John Roberts, Boston	750	do. do. do.	4,875
Wm. Pettingill, Cambridge	750		
Mrs. E. C. Mullet, East Lexington..	7,890	PENNSYLVANIA.	
Frederick White, S. Bridgewater ..	1,500	Rev. A. F. Shenafelt, Shaysburg ..	13,500
Rev. H. D. Walker, E. Abington ..	4,500	Rev. N. S. Reynolds, Osceola	4,500
Rev. J. Fletcher, Danvers	1,500	Rev. George Collins, Ogile	4,500
Mrs. Rev. J. M. Merrill, Weston ...	1,500		
Mrs. Ball, Roxbury	1,500	OHIO.	
B. Coolidge, Lawrence.....	7,500	Rev. Gideon Dana, Bucyrus	3,750
Rev. James Dinsmore, Lawrence ..	2,250	T. B. McCormick, Oberlin.....	1,500
Edward Coleman, Boston	1,500		
William Asbury, do.	750	MICHIGAN.	
H. A. Coffin, Martha's Vineyard ..	1,500	Rev. E. Thompson, Holton	6,325
Rev. J. Carlton, Salem	1,125	Rev. Mr. Lasell, Detroit.....	3,000
Rev. H. James, Worcester	1,875	John Scotford, Bedford	10,500
P. R. Russell, Middleboro'	1,125	Rev. E. Anderson, St. Joseph.....	7,500
Rev. J. T. Massey, Bellingham	750	Mrs. E. M. Sheldon, Ypsilanti.....	16,500
Rev. H. M. Emerson, Boston	750		
Rev. D. Wight, Jr., Natick	2,250	INDIANA.	
Rev. P. Work	3,000	G. H. Beckwith, Williamsport	2,250
Dea. Allen Coffin, Martha's Viney'd	3,000		
		ILLINOIS.	
RHODE ISLAND.		Rev. S. Wolcott, Chicago	1,500
Mrs. Ruth Johnson, E. Greenwich ..	360	Rev. A. L. Perkins, Salem	3,000
Rev. John Jennings, Woonsocket..	375	Rev. J. Kilburn, Sandwich	2,250
John Boardman, Glendale	1,125	Rev. John T. Pierce, Geneseo	8,250
A. Gladwin, Block Island.....	900	Rev. G. S. F. Savage, St. Charles ..	750
Rev. G. W. Adams, Arctic Village..	3,000	Rev. Wm. Strawn, New Michigan..	2,250
Rev. E. A. Buck, Slatersville	1,500	John S. Paine, Chicago	750
Rev. D. M. Ellwood, Pawtucket.....	1,875	Rev. J. Fowler, Henry	15,000
Rev. L. B. Marsh, N. Scituate.....	1,500	Rev. G. S. F. Savage, Chicago	27,600
Rev. Mr. Dow, Coventry	4,500		
B. H. Cook, Slatersville.....	750	WISCONSIN.	
		Rev. F. M. James, Toma	2,000
CONNECTICUT.		Rev. S. Sherman, Middleton	4,500
Rev. O. Cunningham, Lebanon	3,000	Rev. C. N. Ransom, Kewaunee	1,500
Rev. L. H. Barber, Hitchcocksville..	1,500	Rev. C. Willets, La Crosse.....	5,250
Rev. J. M. Mace, do.	3,700	Rev. G. R. Perry, Yorktown	750
Samuel J. Curtis, Union.....	3,000		
Miss Sarah T. Lyon, Woodstock....	1,500	MINNESOTA.	
Rev. Charles Chamberlin, Eastford..	12,000	Mrs. Wilson, High Forest	1,500
Rev. G. W. Abrams, Niantic	9,000	M. A. Kelley, Northwood	3,000
Rev. Isaac Bird, Hartford	6,750	Rev. Ira Tracy, Spring Valley	15,000
Mrs. Barclay, Stonington	1,500	Rev. J. W. Hancock, Red Wing ..	5,925
D. W. Brigham, Hartford	13,500	Rev. Enos Munger, do.	7,500
Rev. B. S. Morse, Thompson	3,000	Rev. H. M. Nichols, Minneapolis..	22,500
Rev. O. Cowles, New Haven	3,000	Rev. L. Armsby	7,500

IOWA.		William Todd, St. Stephens	1,500
C. H. Forbes, Stacyville	1,500	Capt. Clemens, St. John	750
Rev. John H. Windsor, St. Charles	3,000	NEWFOUNDLAND.	
G. P. Abell, Dubuque	1,875	Miss Dix	2,250
OREGON.		CANADA WEST.	
Amory Holbrook	3,000	Rev. J. T. Byrne, Whitby	1,500
CALIFORNIA.		Rev. J. Chauncey, Dresden	3,375
Thomas Hanson	750	Rev. Hiram Wilson, St. Catherines.	9,450
NEBRASKA TERRITORY.		PRINCE EDWARD ISLAND.	
Rev. Reuben Gaylord, Omaha	10,000	Parker Merrill	1,500
SOUTHERN STATES.		John Byram	3,375
Individuals	19,875	CAPE BRETON.	
NOVA SCOTIA.		C. H. Harrington, Sydney	37,500
Job Smith, Yarmouth	1,500	By Agents and Colporters	1,440,470
James Nickerson, Argyle	2,250	By Executive Officers of the Society	135,325
Charles Seeley, do.	750	By Depository, Boston	1,367,627
James P. Smith, Barrington	2,250	do. New York	63,439
Mr. Smith, Newport	2,250	Delivered Life Members & Directors	1,666,500
Thomas Vinters, Black Rock	2,625	Pages	7,844,821
Mrs. Noyes, Cape Canso	4,500	Equal to	\$5,229 88
Thomas Vinters, Cornwallis	3,750	Grants of Periodicals, viz.: Ameri-	
do. do.	3,750	can Messenger, Tract Journal,	
Mrs. C. Barnesby, do.	750	Child's Paper, & Child at Home.	6,698 18
George A. Wolf	750	Total amount of Grants	\$11,928 06
NEW BRUNSWICK.			
J. and G. Masters, St. John	10,500		

COLPORTAGE.

This Society formerly, besides sustaining its own colporters, paid the salaries of from fifty to seventy of those laboring at the South and West, under commission of the Society at New York. These reported to us, or through us to the churches and patrons who sustained them.

At the present time, all our colporters, in whatever part of the country they are laboring, are commissioned directly from this office, and are superintended and paid, either by local churches and associations, or from the treasury of this Society. The following is our plan:—

1. To engage pastors and the members of their churches in earnest *personal* effort for the multitudes around them perishing in sin. Carefully gathered statistics show that in the best portions of our country, from one third to one half, even of the Protestant population, are habitually absent from the regular means of grace; and causes are in operation, almost universally, to increase this proportion. The Sabbath has ceased to be the sacred day of the Bible, such as we were taught to keep by our Puritan fathers. The

preaching of the gospel fails to exert a commanding influence. The *multitudes* are outside; and if reached at all, it must be by some direct, *personal* effort. It may also be remarked, that many who attend upon the means of grace, and even from the higher walks of life, would willingly be approached by some kind friend, who should, in fidelity to their souls, present the way of life. These persons, though not destitute, are often sadly neglected by the followers of Christ.

We propose to furnish abundant material for all these voluntary efforts. Our publications are adapted to every class of persons, and will be supplied gratuitously, so far as our means will allow, to all who will faithfully engage in their distribution.

This has been our standing offer; and of late many, both churches and individuals, have accepted it. It is believed that at no period for many years, except in the midst of some powerful revival, has there been so large an amount of voluntary tract distribution going on as at the present time. Mr. B. P. Smith, one of our oldest colporters, has visited the whole of Massachusetts, some parts of Vermont, and is now in New Hampshire, calling upon pastors, addressing meetings of the churches, and offering tracts gratuitously for this purpose. His reception and success have been gratifying; and yet after his visits, pastors have urged us to come and begin this effort among their people by one of our colporters, thus showing an example of what a layman can accomplish. This call we have met in a number of instances by sending men to commence the work, and with the happiest results.

2. We are commencing to send out a class of men instructed to do all the work of the colporter, to labor directly for the souls of men, to visit the destitute, to make grants freely to the poor, and yet to traverse such thickly populated and wealthy districts that the profit on their sales shall be sufficient to meet their expenses. For the support of such laborers we shall not call upon the charity of the churches. They will be sustained hereafter by our Business Department.

3. But in our wide-spread, sparsely populated country, there are many neighborhoods, even in the older States, and vast regions in the new, where no pastor's voice is heard, no Sabbath bell rings out its invitation, no ordinances of the sanctuary are witnessed, and where among a population of hundreds and thousands, scarcely a follower of Christ can be found. To such fields we are sending the true *missionary colporter*, assured by those who know the

facts, that otherwise *to the present generation* Christ will never be known. They go distributing books and tracts where either there are no books, or those of the vilest sort, conversing, and offering prayer, where prayer was perhaps never heard before. To these regions we are to be *as the church and the disciples of Christ*, fulfilling the great commission, "Preach the gospel to every creature." Most of our colporters during the year have been of this missionary class.

We propose to place all of these men, whether laboring as missionaries or sustained by our business department, as much as possible under the care and superintendence of local pastors and associations. In no case will the colporter be permitted to labor where resident ministers have not first been consulted; and it is hoped that such ministers will give their advice, furnish all needed encouragement, and extend to the colporter their oversight, until the work is finished, or their membership take it into their own hands.

From such labors, and with such sympathy and superintendence, great good, by the blessing of God, may be expected, in diffusing light and knowledge, elevating the degraded, and saving multitudes from death.

Thirty-four colporters have been employed during all or a part of the year, distributed from Maine to Kansas. The amount of their sales has been \$5,973 52; amount of grants, 1,440,470 pages; number of public meetings addressed and prayer meetings held, 680; number of families found destitute of all religious books except the Bible, 2,159; families destitute of the Bible, 985; families neglecting evangelical preaching, 9,665; families and crews conversed with on personal religion, or prayed with, 13,510; whole number of families and vessels visited, 32,920.

Beyond the former field of the Society in New England, our work by means of colporters, has, of course, only recently commenced. It is the intention of the Committee as fast as funds permit to increase the number of these laborers in all parts of the country. During the year it has been double that of the previous year, and triple that of the year before. We invite men of active piety and business qualifications, to offer themselves for this service. We ask churches, pastors, and auxiliaries, to recommend to us suitable persons; also to superintend and counsel them after their work has commenced, and to communicate to us not only what good they accomplish, but whatever may be wrong in the

course they pursue; and it is hoped that funds will not be wanting to enable our Society to carry out its plans in this important department of labor.

The statistics of these labors are exhibited on the next page.

MAINE.

WITH all the intelligence and high morality of this great New England State, — increasing in wealth and population, — there are multitudes along her northern borders, in the interior counties, and upon her extended seacoast, who are either destitute or neglecters of the means of grace. In a report made to the annual State Conference not long since, it is stated that “from four hundred thousand to four hundred and fifty thousand, — a population equal to that of the Sandwich Islands, — has nothing to do with the sanctuary of God.”

Six colporters have been employed in this State during the year. Their aggregate labors amount to nearly three years. Publications sold \$1,859.40; grants, 404,420 pages; public meetings addressed and prayer meetings held, 354; families destitute of all religious books except the Bible, 789; families destitute of the Bible, 303; families habitually neglecting to attend evangelical preaching, 3,539; families with whom religious conversation was held or prayer offered, 5,206; whole number of families visited, 8,928.

The following extracts from letters of colporters will give a more definite idea of destitutions found in this State: —

“I have explored parts of four towns, two in Kennebec County, and two in Somerset County. These are adjoining towns, and form part of a very destitute region.

“I visited that region ten years ago, since which time, very little has been done there.

“In one neighborhood of eighteen families I found fifteen families destitute of all religious books except the Bible, and two families destitute of that book. In another of twelve families, found nine destitute of all religious books, and two families destitute of the Bible. In another of six families, found all destitute of religious books. In a large neighborhood of thirty families, found eighteen families destitute of religious books, and three destitute of the Bible.

“Many of the families not reported as destitute were very nearly so; one family reported themselves as having Baxter's Call, another Burder's Sermons to the Aged, — books which I gave them when I visited that region be-

STATISTICS OF COLPORTAGE, for the Year ending April 30, 1860.

COLPORTERS.	Field of labor occupied.	Time devoted to Society's service.		Cash received for Sales.	Value of books and tracts.	Public meetings addressed.	Families of all religious except the Bible.	Families of destitute of the Bible.	Families of Roman Catholics.	Families habitually neglecting to attend evangelizing preaching.	Families converted with or without prayer.	Families visited.
		Months.	Days.									
N. C. Dinmore	MAINE.	11	15	\$552 72	\$900 51	42	111	28	7	416	1,348	2,507
William E. Noyes	"	3		73 30	17 07	101	34	5	4	28	352	351
Giles Shurtleff	"	10	12	957 49	100 01	81	386	158	323	1,915	2,571	3,342
C. B. Marston	"	3	28	72 38	37 42	25	227	46	9	51	487	622
J. A. Baskwell	"	4	14	142 73	17 70	99	11	2	10	116	298	606
Henry A. Goodhue	"	1	15	60 18	6 90	15	20	10	200	400	200	1,500
T. E. Balch	NEW HAMPSHIRE.	10	16	1,494 39	96 28	9	1	76	294	2,128	385	5,231
Baxter P. Smith	"	4	7	104 00	55 41		28	6	100	500	700	871
Henry P. Page	"	2	24	197 63	20 26							786
L. E. Puffer	"	2	14	88 45	10 91	15	7	1	11	40	61	535
Thomas Wason, Jr.	"	Recently commissioned.										
George W. Osburne	"	13		27 62	19	2	1	3	19	247	315	50
J. B. Smith	VERMONT.	3	2	34 95	4 13	21	46	16	13	247	315	422
Joseph Moulton, Jr.	"	8	25	631 32	101 68	38	17	26	26	736	616	2,389
A. P. Dewey	"	7	19½	280 84	67 40	30	760	108	320	1,920	1,420	2,613
J. C. Balch	MASSACHUSETTS.	1	15	89 10	7 37			20	30	177	16	516
J. W. Kellogg	"	10	8	711 48	116 59	39	15	9	55	275	1,791	4,402
Charles Borden	"	16	16	24 00	39 81	24	300	350	400	385	35	640
E. F. Pope	"	1	14	16 43	2 10	7			36	16	150	219
C. H. Covell	"	3		50 98	2 43	15	13	13	17	67	107	305
Rev. Herbert Stanley	"	3		24 85	18 45	13	14		20	200	300	708
B. F. Lawrence	RHODE ISLAND.	17		56 66	2 06	3		21	78	94	189	435
J. V. Stanton	CONNECTICUT.	27	27	52 90	11 98	7	15	12	80	150	100	800
A. H. Currier	"	19		50 64	7 55	8		15	13	20	418	650
F. S. Wood	NEW YORK.	8		167 50	20 93	29	9		12	173	201	275
Gabriel Barr	"	5	4	183 45	37 86		96		120	400	500	1,630
S. F. Smith	OHIO.	1	11	42 74	9 00	13	3	1	30	6	290	225
George Collins	PENNSYLVANIA.	3	1	13 81	1 81	29	7	4	6	5	70	70
J. G. Fuller	KANSAS.	3		40 35	25 50	31	8	3	5	40	151	160
Two Colporters												
In charge of the Western Agency, Chicago :												
J. Wheaton	Onto.	Recently commissioned.										
John Moore	Illinois.	Recently commissioned.										
Daniel Ripley	Wisconsin.	Recently commissioned.										
		114	6½	\$5,973 52	\$960 31	680	2,159	985	2,342	9,665	13,510	32,920

fore. In neither case, however, could the books be found, but they were supposed to be lent to the neighbors.

"Very few families had means to buy; therefore my sales were small and my grants comparatively large.

"Sabbath schools have been sustained in times past, but none are in operation now."

Another writes:—

"Most families that I have visited, especially along the seaboard, are very destitute of all good books, though but few are wholly so. So far as my knowledge has extended, the masses of the people are outside the pale of any evangelical church, and, I fear, out of Christ."

Again a colporter writes:—

"The Congregationalists have small churches in ten of the eighteen towns in this county. They have six or seven ministers, some of whom, if not all, are sustained in part by the Maine Missionary Society. I think but one of them is a settled pastor. The Baptists have three or four churches, and two or three ministers. Universalists are interspersed through every town. The Free Will Baptists and the Methodists are most numerous.

"During one day three or four individuals were found who had previously been interested in religion. Some have not the Bible, and it is not often that any one comes to speak with them in regard to the interests of the soul, and the God whom all should worship. In pursuing my course on the following day, no spiritual life was discovered, except in one or two families. Another night's repose, and two other neighborhoods are visited. But oh, how sad is their state! In times past the principles of the gospel prevailed, but now thick darkness. One man is found who realizes the fearful change, and mourns over it. In times past, for two years, he led meetings; but now meetings have ceased, and parties for dancing and pleasure have taken their place. As I travel, I am more and more impressed with the destitution, not only of a needed supply of books, but of spiritual life, which is far worse."

The following will show something of the good being done by colporters. One speaks of spending some time in a "thinly settled, farming community."

"Here I visited seventy-one families, six of whom had no good books and attended no Sabbath worship. I was very kindly received by all.

"The next three weeks I spent in a small village. I visited sixty-nine families, thirteen of whom had no good books, four no Bibles, five were neglecting Sabbath worship.

"Books were in almost every case *very gratefully* received, and in no instance were they rejected.

"*Two cases of hopeful conversion are already reported as the result of the Society's first labors in that region*, and I have little doubt that, by and by, it

will be seen that great good has been done there through this instrumentality.

“For myself I feel that it is a blessed privilege to be the almoner of your bounty to such a people.

“My attention has been directed of late to a small island in the lower part of the town, where there are about thirty-five families. Nearly thirty of the men, who are absent in summer, are now at home, and listened attentively to what I said to them three times last Sabbath, and on Monday evening. A vessel came in at dark, on Monday, and the crew, hearing of the meeting at the schoolhouse, came directly there. The congregation of about one hundred and fifty manifested a deep interest. Stout men confess their need of salvation with weeping. The younger portion of the people are especially interesting. They are some of them tinged with Universalism, but they have now no idea of being saved by such a refuge of lies. Books and tracts must be carried to them; they must be visited and conversed with. The Tract Society in its operations is especially adapted to such labor. My grants both of books and tracts have been liberal. My work is a blessed one, but who is sufficient for these things?”

Another writes:—

“There is now a precious revival in progress in the field of my labors. I spend my days in traveling among the people on the back roads from the village, and distribute tracts where they are received; my evenings are passed in the meetings for prayer. The good people do all they can to encourage me and help forward my work. An interesting instance of conversion was that of a thoughtless young man, who after deep conviction found hope in Christ. He at once commenced praying for a younger brother, who is now also rejoicing in hope. There is joy in that family. The parents and one sister, who were very cold professors, are melted into contrition in view of their backslidings, and are now at the feet of Jesus. The religious interest is general, and the good work seems but just begun.”

Another:—

“My work is progressing pleasantly, and I trust profitably at present. There is a very general spirit of religious inquiry all through this large town in which I am now laboring. The people purchase books quite freely, and in many cases this is done to encourage me to meet them at the school-houses and in other places for religious exercises. I have resolved that I would make the conversion of souls a prominent object of my visit in every family, and I have conversed or prayed with almost every one upon which I have called in this place.

“In every instance but one or two, I have been *very* kindly received. One of the young men whose conversion I mentioned in my last letter, frequently accompanies me, and is of great assistance in distributing tracts and obtaining subscribers for the Tract Journal. The people are ready to aid me in moving from place to place, and assist me in other ways on this section of my field.”

The following summary of labor for a month shows a peculiarly destitute region, and at the same time the eagerness of the people to obtain books even by purchase. The sales, it will be seen, were uncommonly large.

"My sales during the month have been \$92.25; grants \$12.00; number of meetings, eight; number of families destitute of all religious books except the Bible, thirty-four; number destitute of the Bible, eleven; number of Roman Catholics, forty; number of families neglecting public worship, 234; number conversed or prayed with, 292; whole number visited, 341."

Again a colporter writes:—

"A young man whom I found sick and in bed had not a personal interest in the Saviour. With him I had an interesting conversation, and I gave him the tract, 'Come to Jesus.'"

"Another man I found who is probably in his last sickness, consumption; his earthly hopes all cut off. Upon his countenance were marks of intelligence and of earnest inquiry. Several months previously he had thought he met with a change, and he was happy; but disturbing influences came, and for some time he had been unable to exercise faith. During our interview the divine presence seemed peculiarly manifest, and on parting I gave him 'The Voice of Jesus in the Storm,' and was encouraged to hope that a brighter day was dawning on his soul. He seemed grateful for meeting with one of the Lord's disciples, and said he loved to hear me talk and pray."

As showing the interest taken in our work by pastors and others, we give further extracts from correspondents:—

"If you can afford a few copies of the Journal, and some few bundles of Tracts for this large and destitute field, I can assure you they will find a place not only in the hands, but in the hearts of the inhabitants. In my own immediate neighborhood I know of several communities whose inhabitants *never* visit the sanctuary,—their children growing up in ignorance, and of course *very vicious*,—under no religious restraints whatever, and receiving no religious instruction, only as a missionary, like myself, occasionally visits them and preaches a sermon. It is certain that all that class of our population will remain *unevangelized*, unless a missionary or colporter, from time to time, wends his way to their abodes, with his bundle of books, tracts, and religious periodicals. I enjoy such visits, and have very satisfactory evidence that my labors among that class have not been in vain. Not long since I visited a neighborhood of some twenty families, attended the funeral of a little child, addressed the entire population, with the exception of two or three absent from home. That short sermon, I have reason to believe, was the occasion of the conversion of *two souls*. A wife and mother attended the services, and was most deeply impressed. The husband, at that time, was absent in the woods, but returned in a few days and noticed the change in his wife. She told him her difficulties and troubles. The first

thought in his mind (after listening to his wife) was, 'Indeed, if my wife is distressed by her sins, it is high time I was concerned for myself.' The result was, the two were hopefully converted to Christ. Now we need to follow up such cases, with just such means [to do good as your publications afford us. Therefore, I pray you, dear brother, so far as in your power, send us some of your publications, and we will try to do good with them.

"If I understand your plans, it is to furnish such communities (more than others) with good reading matter. *This is right; it is just the thing.* It is precisely the way to meet the great question, — what shall be done for the *third part* of the population of Maine, who are destitute of the means of grace? I see no other way by which to meet this question, and meet the *great destitution* of our land. We have talked long enough about it. The ground has *well* been measured over, time and again; it is fully and satisfactorily ascertained, that full one third of New England is destitute. *This being the fact*, what next? Answer: Go to work. Yes. *Let us go to work!* For one, I am ready to do so. Give me the means, and I will use them."

A colporter reports :—

"I have laid the result of my explorations before the pastors and congregations in some places, which has resulted in the appointment of a committee on the part of the pastors, to inquire more fully into the state of things. Pastors and people were much astonished at the developments of such destitution in some places, almost within the sound of the Sabbath bell, and nearly beneath the shadow of their temple spires.

"One of the pastors has spent a Sabbath, recently, on a small island where I have labored for some time past, and returned fully confirmed in the conviction that it was the imperative duty of pastors and people on the borders of whose parishes such neglect and destitution are disclosed, to attend at once with purpose of heart, to 'Home Evangelization.' Still, the colporter should be sustained on these borders of the sea. He can do a work which the pastors in the back villages can not, not having the time nor the means of doing it. This neglected people, many of whom are almost destitute of religious reading, should be visited at their homes, and conversed with at their own firesides, on the subject of personal religion. Nor can we pass out from them without leaving some volume that will plead and preach after we are gone."

NEW HAMPSHIRE.

It may be said of New Hampshire, as of all the New England States, it presents to us a field for colportage which we have never been able fully to occupy. Emigration has sent westward multitudes of the youthful and enterprising members of the churches. They have gone to carry Puritan habits and principles to broader and more fertile fields, leaving behind those who are

often unable, even if willing, to sustain the public means of grace. *Outside* population rapidly increases where decay appears within the house of God. The consequence is, alarming destitution; and notwithstanding the fidelity of the New Hampshire churches, some such institution as ours, with its *special* aid, must meet this emergency. In connection with the ministry this work has commenced. Christian men, in all the more flourishing parishes, are feeling more and more deeply on the subject. Their sympathy and coöperation with us bear witness that personal labor performed by faithful laymen, in connection with books and tracts, is the best substitute for the preaching of the word; one of the best means for arresting spiritual decay, and of rescuing the souls of men from infidelity and eternal ruin. A number of churches are engaging directly in this voluntary distribution, and to all these we are supplying tracts in sufficient quantities for their purpose.

Six colporters have labored during the whole or part of the year, in this State. Publications sold, \$1,612.09; grants, 273,980 pages; public meetings addressed, and prayer meetings held, 26; families destitute of all religious books, except the Bible, 37; families destitute of the Bible, 86; families habitually neglecting attendance on evangelical preaching, 3,095; families conversed with on the subject of religion, or prayed with, 1,239; whole number of families visited, 7,473.

We give a few extracts from letters of colporters:—

“I found sad destitution in this region; about one twentieth of the families visited were without a Bible. One woman said she ‘had kept house twenty years, and never owned a Bible; and they were too poor now to buy one.’ I met with friends every where. One young lady dates her conversion to God from a conversation I had with her when here three years ago, and several others have borne testimony of the good results of those labors. Thus I am cheered on in my work. To God be the praise.”

“I feel anxious to tell the good people of Boston what my very eyes have seen of the desolations and destitutions of New England. Such facts as these: Seven towns together, in the heart of New England, destitute of any minister regarded as evangelical;—two married professors of religion, almost under the walls of our colleges, without a Bible;—nine families, two in one house, in a town of 1,300, traversed by one of our leading railroads, without a Bible. I can tell you, besides, of two revivals in one town, resulting from the reading of our tracts. Such facts as these, by an eye-witness, I am sure would be effectual.”

“Infidelity has a strong hold in this region, and many forbid my leaving any books or tracts in their houses. In one day I visited fifteen families, finding not a single professedly pious person. At length I met with a Chris-

tian young man, and told him my discouragements, and that I sometimes thought of abandoning the work. 'Never do that,' he said; 'they oppose you, but *your work is felt*, and it shall not be lost.' I could but believe him, for he was once an opposer, as his parents now are, and I am encouraged to work on."

Another writes that he has disposed of nearly his whole stock of books and tracts, and finds a great demand for cheap little books adapted to small children. He is greatly rejoiced to find sympathy in his labors, shown by deeds as well as words, on the part of those who love the Master's work in which he is engaged.

Mr. B. P. Smith, whose special mission has been to awaken an interest among the churches in home evangelization in Massachusetts, New Hampshire and Vermont, writes:—

"I have found things generally quite encouraging of late. I think that through voluntary colporters, Sabbath schools, merchants, and others, we can put a large number of books in circulation without the aid of commissioned colporters. Rev. Mr. S.'s people have been doing a good work in N. He will send some statements, which I hope may be published."

Again:—

"I have attended meetings of clergymen at Bath and Keene, N. H., and at Barton, Vt. I have, also, by proxy, brought our work before the Association at Plainfield, N. H., and Windsor, Vt. The work meets with general favor; sympathy here, as elsewhere, being largely with our Society. You may be assured that there is a gradual working up to home evangelization among the hills of New Hampshire and Vermont."

Again:—

"The prospect is still favorable. I found the friends well prepared for the work. I presume you may have heard from Rev. Mr. F. He thinks there are portions of his county where a colporter is needed. The general feeling, however, there, as elsewhere, is, that among the churches they ought to do the work."

The visits of Mr. S. are frequently followed by applications for tracts for an organized town distribution by the churches. Why may not such a movement as this become universal? How many a wilderness might in this way be made to bud and blossom as the rose.

VERMONT.

This State presents about the same moral aspect as New Hampshire. The destitutions in both States, according to carefully prepared estimates, show that, excluding those who are too young or unable to attend church, more than half the population are not

regular attendants upon the public means of grace; and it is well known that those who do not frequent the house of God with some degree of regularity, are not in a hopeful way for eternal life. But the churches of Vermont have recently commenced efforts for this outside population in good earnest. Probably a better system of home missionary effort exists here than in any other part of our country. Their Domestic Missionary Society is active and efficient. Besides supplying ordained missionaries, it employs as colporters from 40 to 50 students during their vacations. These, with books and tracts, constitute a peculiarly zealous and efficient body of laborers. This home work is thus brought into close connection with, and under the eye of local superintendence. Both pastors and churches become interested in their own destitution, and are often led to engage themselves in parish distribution. In Windham county, every parish (more than twenty in number) has undertaken this work at their own doors. It is an organized effort placed in the hands of the County Association, and promises to be of untold benefit to the whole population. "He that watereth shall be watered also himself." We have recently granted them 20,000 pages of our tracts, and more, will be furnished whenever they are needed.

Our Society has, in consequence of the above arrangement, had but three colporters in Vermont, performing in the whole a little more than a year and a half of labor. Publications sold, \$997.11; grants, 259,820 pages; public meetings addressed and prayer meetings held, 89; families destitute of all religious books except the Bible, 823; families destitute of the Bible, 150; families neglecting evangelical preaching, 2,362; families where religious conversation was held or prayer offered, 2,851; whole number of families visited, 5,424.

A colporter in this State writes that he has been much encouraged in his labors from the evidence he obtains that they are not in vain. He has in repeated instances found backslidden Christians, and by counsel and prayer with them, hopes they have been quickened to a better life. We copy a statement of the conversion of one who has become a useful Christian man:—

"I stayed over the Sabbath with a family where the husband and father was a class-leader of the Methodist church, and who, as his wife informed me, cared nothing for religion, until a colporter visited them some time before. She said he prayed with them, and his prayer was marked with great solemnity, and an evidently sincere desire for their eternal welfare. When

he left he sold them a Bible, and urged them not to 'let the dust gather on the covers.' They remembered his words and his prayer. The husband commenced reading that Bible; he found Christ, and since that time has daily consulted that previously neglected book, and is now, as before remarked, an active, devoted Christian man."

Another man writes:—

"Called at a house in B.; found a woman living without any hope. I conversed with her some time, and prayed with her. She earnestly requested me to call again, and described the house so that I could not mistake it. In about three weeks I called again. I found that she had met with a great change, and she attributed it to the conversation I had with her before. She thanked me heartily for thus directing her to Jesus, the only refuge for sinners. In another place, back in the mountains, I found a poor widow, once a professor of religion; had lived three years in that place,—had heard no preaching or conversation upon religion. She seemed to be unable to express her gratitude for my call. We talked and prayed, and I left her a book and tract. She said the visit refreshed her soul,—and I felt that it had mine, too."

Another:—

"The western part of the town in which I am laboring is a spiritual wilderness; there are no religious services held on the Sabbath; indeed, with some of the people there is no Sabbath. Whenever I have held meetings they have listened to me with attention, and treated me with respect. I feel that I have accomplished good in one respect at least,—in procuring the circulation of fifty-four copies of the Tract Journal for 1860; and what gratifies me much is the fact that many of these will go into families which have never before subscribed for a religious paper of any kind. I have found in some instances during my travels need enough of enlightenment. Children nine, ten, and even twelve years of age, have been unable to tell me who the first man was, or to answer the most simple Bible questions."

MASSACHUSETTS.

There is not in this State so great a destitution in regard to churches and religious privileges; but we regret to say that even here a vast number, in our larger towns as well as in the rural districts, are living in utter neglect of all the ordinary means of grace, and of the great salvation. There are in this Commonwealth, as is stated on good authority, "at least 300,000 persons of suitable age to attend divine service, who are identified with no religious society, and 200,000 who never think of entering the house of God as worshippers."

The proportion of such population is probably greater in the city of Boston than in any other part of the State. The City Mission-

ary Society is, however, earnestly and successfully laboring along the streets and lanes of this metropolis, annually distributing about one million of pages of tracts, the whole of which are now furnished by our Society. The other cities of the State, where similar labors are called for, we are also supplying. A greatly increased amount of this work is now being done. City Societies, Young Men's Christian Associations, missionaries among the poor, and among seamen, and private individuals are engaging in it with commendable zeal, and are calling upon us for supplies. We give a few extracts from reports of those employed in City Missions, as samples of their labors.

"RESULTS OF TRACT DISTRIBUTION.

"As I was passing from house to house distributing tracts, one day, more than a year ago, I called at a door where my tracts had generally been refused, and found the room occupied by another family. As I entered, the mother, an intelligent-looking young woman, was surrounded by her four beautiful children. She gave me a cordial welcome, and readily consented to have her children attend the Sabbath school. Both herself and husband were natives of the British Provinces, of Scotch descent, but had lived in Boston more than twelve years, entirely neglecting the claims of God and the great salvation. I frequently called on them afterwards, and when the duty of attending public worship was urged upon her, she acknowledged they ought to attend church; but there was always some lion in the way. They were invited to attend my neighborhood meeting, held at six o'clock on Sabbath evening, which she partially promised to do; but instead of doing so, I met them several times at that hour, walking abroad with their children for pleasure. At length, early last autumn, the pleasure I experienced may be imagined, as I entered the hall one Sabbath evening, and noticed one of the settees fully occupied by this entire family; and the pleasure that sight afforded me has been continued and enhanced. Calling on them the day before Thanksgiving, she spoke, with much interest, of the change which was going on in the character of her husband. He had been intemperate, 'but,' said she, 'he swore off from that six months ago; since that, no man can make him take a drop of intoxicating liquor. Next he broke off from swearing, for he used to be very profane; then he got to going to that prayer meeting, and now nothing but sickness will keep him from it; and yesterday he said he would like to have a prayer meeting in our house.' The next Wednesday it was my happiness, in company with two other brethren, to present the invitations of the gospel to that interesting family. Four other persons who had been invited by them were present; but few, as we were, the Saviour made good his promise, and as he is wont, spake with authority, and his word was with power. The wife was much affected, and wept freely; but her husband shed no tears nor spoke a word, but looked pale and anxious, as if he felt deeply.

At the time of this meeting I was in feeble health, and was not able to attend another evening meeting for more than two months; but, by the kindness of Christian friends, this meeting, as well as others, has been held every week, and is in a prosperous condition. At the third meeting in this man's house, he arose and made a very humble confession of his sins, expressed hope in Christ, and a determination to serve the Lord. His wife has since indulged hope in the renewing grace of God. He has offered himself for admission to an evangelical church, and his wife will probably soon do the same; but it appears to her so solemn a thing to enter publicly into covenant with God and his people, that she wishes to consider the subject more carefully. These blessed results have been secured, step by step, in the usual order, — the tract distribution, the Sabbath school, the neighborhood prayer meeting, and then the church of God."

This "order," if followed, would, in a multitude of cases, bring those into the fold of God, whom we now think utterly incorrigible; and who are so, probably, if we depend wholly upon the public means of grace. It is this persevering, *personal* effort, this "step by step," which, by the help of the Divine Spirit, brings these "blessed results."

"While distributing tracts, about a year ago, I called on Mrs. S., a widow with two daughters, and two grandchildren, the youngest a babe. As I informed them that I was a city missionary, the old lady remarked that she was glad to see me, for she had lived in the city four years, and no minister or missionary had ever visited her family.

"Her daughters had attended an evangelical church for a year; but, as no one noticed them, or seemed to care for their acquaintance, they thought they would withdraw, and save the rent of their seats, which they had to take from their daily earnings. Would to God that they were the only ones thus neglected in our churches, and thereby led to turn their backs upon the sanctuary, feeling that no man cares for their souls. I invited them to attend my neighborhood meetings, and afterwards frequently called upon them, and endeavored to impress upon their minds the importance of seeking their soul's salvation. But I could not see that any lasting impression was made until last November, when the health of Mrs. S. began to fail, and it was evident to others, though she did not realize the fact herself, that consumption had begun its work of death. From that time she manifested a tenderness of mind, and listened with great seriousness to religious conversation. She continued to attend our neighborhood meetings, and on one occasion, under a deep sense of her sinfulness, she arose and desired an interest in our prayers. Soon after this, she thinks she gave her heart to Christ, and obtained peace in believing. She now appears anxious for others, and tries to persuade them to seek the pearl of great price. The doors of her dwelling are open every Sabbath evening for us to come in and worship God with her family. What she does for Christ must be done quickly, for, to human appearance, 'the coming of the Lord draweth nigh.'"

How many such obscure families there are in every city, whom no Christian ever calls to see; and how much precious fruit is lost by such neglect!

"A tract distributor in her last monthly report, writes: 'During the month I gave to the poor five pairs of shoes, eleven garments, expended four dollars and sixty cents in useful family articles, and a dollar in groceries.' While it is not expected that all our tract distributors can, in all respects, 'go and do likewise,' yet they can, and many of them do, render important service to the families which they visit. They not only present the tract, but affectionately solicit attention to its contents. They also introduce religious conversation and Bible truths which have a direct bearing on their immortal interests. They become deeply interested in numerous families, and having obtained the confidence of mothers and children, they frequently induce them to attend the sanctuary and the Sabbath school. I often meet with poor but respectable families, who speak of the tract distributor as being very friendly and sympathizing. Such families receive the tracts with interest, and read them with gratitude to the giver. Poor women, almost overwhelmed with worldly trials, tell how their aching hearts were soothed by the message read, and especially by the kind words uttered by the lady who told of a Saviour's sufferings when on earth, the salvation he procured for the perishing, and of his exaltation to intercede for those who love him. I know of these almost angel-visits of some of our tract distributors, for these poor women ask: 'Do you know the lady who brings around the tracts? What a good, kind woman she is; we can't help loving her, because she is always giving us good advice, and trying to help us.'"

We have had six colporters laboring during portions of the year in Massachusetts.

Amount received for sales \$916.84; tracts, 325,130 pages; public meetings addressed and prayer meetings held, 100; families destitute of all religious books except the Bible, 342; families destitute of the Bible, 390; families visited who habitually neglect evangelical preaching, 1,679; families conversed with on the subject of religion, or where prayer was offered, 2,399. Whole number of families visited, 5,790.

From the reports of these colporters we extract the following. Mr. S. says:—

"It is a very sad fact, that in our own beloved State there still exists a necessity for colportage. We believe that any person, who will thoroughly acquaint himself with its condition, will be compelled to acknowledge that much labor must be performed, and many prayers must be offered, before the kingdom which our blessed Saviour came into the world and labored, suffered, and died to establish, shall be triumphant, even *here*. In one town within our limits, a portion of the fund for preaching the gospel has been appropriated to the

preaching of Spiritualism. In another town, which has a high rank in the early religious history of the country, where there are several evangelical churches, a large proportion of the population have little religious feeling, and the largest congregation upon the Sabbath is composed of Spiritualists. In a portion of another town, in which are nearly thirty American families, there was no family altar except in the house of the minister. In another town, in the eastern part of the State, containing a population of seven hundred, there has been no resident evangelical minister for a long period. At the time of our visit to the vicinity, we were informed that there had not probably been a *prayer meeting* in town for years. A small evangelical church still has a name to live, but is very feeble, with its members widely scattered.

“But our main purpose at this time is to state a few facts relative to a town, not remote from the metropolis of the State, in which it has been the writer’s privilege to labor a few weeks. The town is a marked spot in the civil history of our country; and its religious and civil history are in a good measure blended, an uncle of the immortal Hancock having been minister there upwards of half a century, and having gathered hundreds into the fold of Christ. At present, in a population of upwards of two thousand, there is but one evangelical church, and that is a very feeble one,—so feeble, that, for a considerable time, the minister had only the assistance of one aged brother at the weekly prayer meeting. We fear that but very few family altars are still standing. In one of the villages, containing upwards of seventy families, we found but one male professor of religion connected with an evangelical church. But few of these families were of foreign origin. From what we could learn, it seemed doubtful whether, within the last twelve years, more than two or three persons residing in town had made a profession of religion, and united with evangelical churches.

“In justice to the town, it must be stated that the better portion of the inhabitants of all varieties of religious belief seem to desire a different state of things. There were grounds of encouragement to labor there. Two excellent women in the small church alluded to, were converted from erroneous religious belief by the perusal of two small *religious books*. Another devoted member was reclaimed from intemperance, previous to her conversion, by the perusal of a temperance tract. But for this reading, perhaps this little church, which has doubtless been a blessing to the place, would never have existed. Will not every Christian pray that the seed recently scattered there,—every family but one having received a portion,—may be similarly blessed? Will they not pray as earnestly as one poor widow who lives there prayed for the conversion of her wicked, intemperate husband, till after seventeen years of praying she saw him embrace the Saviour, and soon after die in the triumphs of faith?”

Since the visit of our brother to the above place, we learn of six or seven hopeful conversions there, and that several persons besides are now inquiring for the way of life.

We extract from the letter of a colporter in one of our seaport towns:—

“I see work enough here to be done. A large fleet of fishing vessels, employing six or eight men each; and besides these there are thousands more who never enter the churches, and are not recognized as belonging to any religious sect, of whom it may truly be said, ‘they are as sheep without a shepherd.’ I find the Sabbath the best day to work as a missionary from house to house, because the Sabbath is a day of rest, and more are found at home than on other days. I visit from twelve to fifteen of these families in a Sabbath, conduct family worship when it is acceptable, give each member of the household a tract, and often have the satisfaction of leaving them all reading as I depart from the house. I have supplied about a hundred vessels with tracts and religious newspapers.”

Another writes.

“GLOUCESTER, May 28, 1860.

“I am now at the last end of the fourth month in this town. I have labored as usual almost exclusively on board the vessels, and must continue to do so for a month to come. This effort for the fishermen is the first thought with the churches here,—and in this respect this really is missionary ground. I think we do not overestimate when we say, that there are five thousand souls in this place who do not belong to any religious body. And the fruit of this unparalleled destitution is Sabbath-breaking, intemperance, profanity, and licentiousness. The fishing business is rapidly increasing. Many of the vessels are now fitting for the Bay, to be absent three or four months, and they must all be supplied with books and tracts. Ten men, it is thought, could not more than do the work which ought to be done before these vessels sail.”

We will now turn to another part of the State. Mr. K. writes:—

“I have been laboring during the past year on Cape Cod, Elizabeth Isles, Martha’s Vineyard, and Nantucket Island. I found many parts of my field destitute and needy. On Cape Cod, I labored one year. There are thirteen towns and one Indian district on the Cape. I have taken particular pains to search out every or nearly every family, and I have thoroughly canvassed the Cape. Upwards of three thousand volumes have been sold, and several hundred volumes and pages of tracts have been given away. I trust so much good seed scattered among the families will be productive of much good.

“I found a great deal of error in some parts of the Cape,—Infidelity in all its forms, Spiritualism, Universalism, and Come-outerism. The latter is a sect whose religion consists in condemning all ministers of the gospel, and all Christians who do not believe and live exactly as they do. I have never seen such heathenish darkness and ignorance as I have found among these Come-outers. They have left the church (they say), ‘because there is so much wickedness in it.’ Some will not let their children enter a church, a Sabbath school, or even a common school. Some have taken the window-blinds off of their houses, and boarded up their parlor windows to mortify pride. They observe

their own fashions, and condemn all who do not follow them; and the more coarsely we can dress, and the more homely we can make ourselves appear, the more piety we have in their estimation.

"I called at a house where one of these Come-outers lived. She bought some small books; and, when I began to speak on the subject of religion, she commenced condemning ministers and church-members. She claimed God's prerogative. She said she could tell whether persons were Christians or not, the moment she saw them. She could look into their hearts, she said, and quoted this passage, 'Do ye not know that the saints shall judge the world?' She condemned me because I did not disfigure my person, and make myself look as comical as she thought I ought to. I met with a man who was one of the Come-outers, and I asked him if he would like to look at some books. He said he was afraid that they were not good; he said he knew they were not good. I asked if the New Testament was not good,—the word of God. 'No, it is not the word of God; it is the *letter*. The letter killeth, but the spirit maketh alive. I have within me the living word of God.' Nothing is pure to them but their own wicked, ignorant minds. I succeeded in selling them some books, and distributing tracts among them, but they will not enter a church.

"While there is a great amount of intelligence and piety on the Cape, I sometimes find whole neighborhoods neglecting all the means of grace. Children growing up in ignorance, who never go to Sabbath school or to church, and sometimes find those who do not know how to read. I have found adults who could not read; parents, even, who could not read. I sometimes find them destitute of all religious books, and I often visit families that are not reached any other way. I found one man who had not been to meeting for *twenty years*. I was glad to sell him some good books. I visited one family, not knowing what they were, and sold some small books, and gave away tracts. While there a woman undertook to practice her deceptions. She went into a trance (so called) and made a speech and a prayer. I was not much edified by either. Her prayer seemed very unlike a solemn prayer to God. No child of God would pray as she did. There was no confession of sins, no pleading for forgiveness, and at the close she did not offer up her petition in Christ's name; and, when she sat down, she made comments in a thoughtless, trifling manner, on what she had done. In the midst of her trance, she came to my seat and held out her hand, saying, 'This medium will feel bad if you don't take her hand,' which I sternly refused to do. That whole family were led away by this dreadful error. There was a sick girl in another room, and she was following the directions of Dr. Warren's *spirit*, whom the medium called up to converse with. It is astonishing that people will be deceived in this way. I talked to her as plainly as I could. These Spiritualists have exerted a very bad influence in this vicinity and in other towns on the Cape. I tried to impress upon the minds of the young people that it was a Satanic influence.

"I called at a house and found a woman and two daughters there. One of

the daughters said she once enjoyed religion, but had backslidden. I sold her several books, and read from the Bible the account of the ten virgins. The words seemed to make her feel deeply; she appeared penitent. I visited a colored family in Marshpee, and left tracts there. I learned afterwards from the minister of that place, that it did some good. The man had been a backslider, and when he called to see him, he found him quite penitent.

"I sometimes visit families living remote from church, such places as Long Point, near Provincetown, and Monomoy Point, near Chatham; at which places I was kindly received, and the people were glad to get some books and tracts. They seldom hear preaching. Some were skeptical, yet they bought books.

"I called at a house on the Cape, where there was a colored girl; and, after I had left, she followed me to the next house and met me at the door. She said she 'would like to buy a book.' I handed her several, and she selected *Alleine's Alarm*. She said she 'should like to be a Christian.' She appeared so humble and sincere, that I was quite encouraged by the interview. Near Sandwich Glass Works I found a number of Catholic families. I succeeded in selling some small books to them. When the children found out that I had picture-cards to give away, they followed me out into the street, asking for cards; and some of them bought small books.

"I called at one house, in a remote place, where a Catholic family lived. I did not expect to sell anything there, but they bought the *History of Palestine*, and the *Pilgrim's Progress*.

"When I made inquiries about Elizabeth Isles, I was advised not to go there, as there were only a few families on the islands, and they lived far apart, and were difficult to reach in the winter season. I had my carpet-bag partly filled with books, which I thought was enough for the islands. At the first house I found a man and wife and several children. They had scarcely any religious books in the house. I was glad to see the father pick out seven or eight volumes for his family. They have no religious privileges on the island. The house was a farm-house. There were several farmers and shepherds there. They wanted so many books that I had to go back after more. They bought twenty volumes there. The farmer gathered his family together, and we had prayers; there were ten persons present. The farmer was very kind to me, and carried me in his wagon to different parts of the island. I had to go back to the Cape the second time for more books. The people said, no one ever came there before with books, except Rev. Mr. H—, of F—, who brought some small books and tracts. They said they 'should not have gone after them themselves.' I sold fifty volumes or more among them, and gave away some. I felt thankful that I visited the islands; but I could not visit them all, the wind blew so hard that I could not get across from island to island.

"On Martha's Vineyard I met with good success; circulated upwards of five hundred volumes by sale and grant. There were many poor destitute families among the colored people on the island, and my grants were large

among them. There has been a revival of religion on the island, which was felt by all classes, and many were converted.

"I called at a house in Nantucket, where a lighthouse-keeper lives. I had walked many weary miles to reach his house; and when he saw me he appeared surprised to think I walked so far to sell a few books. He was skeptical about some parts of the Bible, but he bought *The Still Hour*, and *The Victory Won*, and seemed much pleased with their contents. His wife also, and a young woman present, each bought a book.

"I often become weary, but it is a good work; and I am encouraged by many pastors, who take a deep interest in it, and by many kind Christian families. I am encouraged, also, by the success which has attended my labors, and by the interest which old and young take in these good books. I feel grateful to God for giving me health, and strength, and success. To him alone be all the glory."

RHODE ISLAND.

Mr. Lawrence has visited 495 families during three weeks of service, selling and granting over 58,000 pages, and finding a comparatively large number of persons destitute of religious books, and neglecters of the means of grace. He will continue his labors; and others, as soon as they can be found, will enter this field. The pastors and churches in Rhode Island, of all the evangelical denominations, are desirous of having the entire State canvassed. In respect to such a work, our reporter writes:—

"The clergymen here assure me that there is great need of missionary labor in many parts of this State. Many persons pay but little attention to the Sabbath, except to make it a day of pastime. The farmer plows his field, and the godless young man races his horse, even by the door of the sanctuary, with thoughtless and heartless impunity."

Again:—

"In many of the families which I have visited, I have found warm-hearted Christians ready to sympathize and cheer me on in my work. In others I have found willing listeners, while I have endeavored to impress upon them the necessity of personal piety. Sabbath-breaking, however, is a too prevalent and open sin, in many sections. Passing from S. to G., a distance of four miles, one Sabbath morning, I found one man at work in his field, a young man with his gun, a man running a sawmill, two men with an ox team on the road, and still another chopping wood in a grove near the highway. Yet, with all this disregard of the Sabbath, I am surprised at the interest taken in the Sunday schools. I have universally found them largely attended, not merely by children, but grown-up men and women. Some of these come two, and even three, miles."

CONNECTICUT.

Two colporters, students of Andover Seminary, labored in this State during their spring vacation. They visited the northern portions of Hartford and Litchfield counties, and found a welcome reception, and much need of such labor. The pastors in both counties are becoming more interested in home evangelization. These young men offered tracts gratuitously to clergymen, wherever there was an interest on the subject; and a number of pastors in those counties have since received from us a supply for gratuitous distribution.

NEW YORK.

This State opens a wide field for colportage. From various parts pastors and laymen have invited us to send men from our Society. We have complied as far as we were able with their requests, and from the reports sent us by these colporters, we are satisfied that their labors have been very acceptable and widely useful.

Two men have labored in this State, in all about 14 months. Amount of their sales, \$401.59. Grants, about one hundred thousand pages. Public meetings addressed, 37. Families destitute of all religious books, except the Bible, 105. Families destitute of the Bible, 15. Families neglecting evangelical preaching, 248. Families conversed with, or where prayer was offered, 1,122. Whole number of families visited, 2,555.

We make some extracts from the interesting reports of these colporters. One says:—

“I can not express my joy in the assurance that the Lord Jesus is pleased to accept my service. The books arrived safely, and I anticipate great success in selling them. This field is now open to us. I am at no expense for ‘straw and provender,’ for I have many more invitations than I can accept. I mention this to show you that, as a laborer in this work, I am respected and welcomed.”

Another:—

“In my last report I mentioned that the sending of an extra copy of the Tract Journal to a subscriber, resulted in the circulation of twelve more copies. I am glad to tell you more of the history, or rather the fruits, of that extra copy. One of the twelve papers went into a family where there was a little girl, who, with her parents, was much delighted with it, and of course told others. Those twelve copies have now increased to forty or more, and

are accompanied by thirty copies of the *Child at Home*. One subscriber states that a friend who brought his *Tract Journal* from the post-office, improved the opportunity of reading it before handing it to him. This friend afterwards expressed his interest and delight by saying, 'I never saw such a paper. It was *like going to meeting all day*, to read it.' Since my last report, three young men of my acquaintance have professed Christ, and we have abundant evidence that a few persons are really growing better."

Again the colporter writes:—

"I have been making an effort to interest the several churches and Sabbath schools of this county in the work of supplying the non-church-going and destitute families in their several localities with the *Journal* and a monthly tract. As most of them find it difficult to sustain a pastor, and are unaccustomed to this kind of missionary effort, I made the proposition to them, as stated in the *Tract Journal*; that is, to give forty papers for gratuitous distribution among the destitute, provided the church would pay for and take forty copies for themselves, and report the good results accomplished by the gratuitous distribution. Several schools thought they must have a weekly paper. I proposed to them to take the *Journal* and *Child at Home*; which would give them a paper for every other Sabbath, and then I would give them a four-page tract for the other two in the month. They seemed to be well pleased with the offer, and one church has accepted it, while others are yet to be heard from.

"There are many hopeful indications of great and good results attending the efforts we are making in this vicinity, for reaching all classes with the evangelizing influences of a printed gospel."

Again the same individual writes:—

"In gathering the materials for my first Annual Report to the American Tract Society, Boston, I find far more reason for speaking of the efforts of its friends in this vicinity, and their results, than of any special effort put forth by myself. My simple aim has been to enlist Christians of every name in some simple, practical, and efficient plan, for reaching every family of our outside population, with the religious influences of an evangelical monthly tract or paper. Large villages have been divided into districts of convenient size, with an average of fifteen to twenty families in each, and the country divided by school districts. At first, persons were solicited as tract distributors for each of these districts; afterward, the interest in the work was so great, that many freely and voluntarily offered their services. Between the Society and its friends, my work has chiefly been that of a medium of communication.

"The *Tract Journal* and *Child at Home*, and other publications sent to me, have been liberally and extensively circulated. From these the principles and plans of the Society have been learned. The eagerness of the people to obtain these publications proves their love for the work in which the Society is engaged, and the principles by which it professes to be governed. The

monthly papers, and new series of tracts and books issued by the Society, which shun not to declare the whole counsel of God against sins, whether individual, social, or national, find a cordial welcome in the homes of all classes who care any thing about evangelical religion, and are considered well adapted to the purposes of home evangelization, foreign distribution, and missionary colportage.

"The duty of the individual members of all our churches, to perform their own home-mission work, within the bounds of their respective congregations, as advocated by the publications of the Society, every where meets with favor. The action of the Boston Society has seemed to impart new life and energy to the friends of Christ, and of the tract cause in this county. They are waking up anew, to labor more earnestly towards supplying both the temporal and spiritual wants of the destitute, and to remove the woes of suffering humanity. Even the little children partake of the same missionary spirit, and manifest it by obtaining subscribers for the *Journal and Child at Home*, by selling books, and carrying tracts from house to house, and also by the donation of their pennies to the Society, to enable it to give a book to some poor child that must otherwise do without.

"During the short interval of eight months in the service of the Society, with the cordial coöperation and labors of the many in sympathy with its principles and plans, there will be placed in circulation among our families in this county, two thousand copies of the *Tract Journal and Child at Home*. Eighty individuals are personally interested in the monthly distribution of these, and of tracts, from house to house, besides eight or ten different Sabbath schools which receive and circulate them among their members. The efforts of some individuals to hinder the circulation of the *Journal*, and prevent donations to the Society, have largely increased the demand for the former, and added to the amount of the latter.

"Several persons have paid me for these papers, to have them sent to other counties, to other States, and even to California. Many say they read their *Journals* with great interest, and receive twenty-five cents' worth of good from one single article, and after reading them they send them to distant friends in other States, hoping that they also may be equally benefited, and may in turn send them to their friends. In this way, no human mind can estimate the amount of good one of these little monthly papers may accomplish.

"That the plan of effort now in progress may mature, and result in securing many spiritual blessings to all our families, and glory to God, is my perpetual prayer."

We extract the following from the letter of acknowledgment sent by a colporter and his wife to a ladies' sewing circle connected with a New England church. One of those "boxes" had been received, which always give the colporter so much occasion for rejoicing.

"To the interest of the tract cause we have devoted several years of our

lives, and we have learned to love it more and more. We have received undoubted evidence that you love it also. It affords us much joy to think of unknown friends who remember us, and labor and pray for us; also, to know that if in this life we never meet face to face, there is a life to come, where giver and receiver, sower and reaper, shall know each other, and rejoice and praise God together.

“Among all the articles you sent, not one was found useless to us. They were so appropriate to our wants that it seemed to us as if you must have known what was needed most. We feel grateful to God for your gifts. We are filled with new strength and courage for bearing cheerfully the burdens of a work in which at times we have almost grown faint and weary. That the individual members of your circle, and the families with which they are respectively connected, may fully enjoy the love of Christ in their souls, and at last find an abundant entrance into the rest that remaineth for the people of God, is our sincere and earnest prayer.”

OHIO AND PENNSYLVANIA.

One colporter has labored in each of these States during some portion of the year, sent out by this Society. They are both in regions where great destitution exists—Dark Co., O., and Butler Co., Pa.—and as soon as we can make arrangements for local superintendence, and the men are found, we intend to have a large number of colporters in these two States. Another colporter has recently been placed in Ohio by the Chicago Agency, whose salary is to be paid by us.

KANSAS.

Mr. J. G. Fuller has labored in Lawrence and vicinity nine months of the year, finding, as will be seen by the subjoined extracts from his letters, a field of great destitution as well as of peculiar promise. Kansas will need a large amount of this kind of labor for a long time to come:—

“I am glad to see that you feel an interest in the good work in my *beloved Kansas*, for I do love its soil, its people, and everything that pertains to its prosperity, spiritual and temporal. I have lived through its darkest days. When our enemies rushed in upon us with open mouths, to swallow us up, the good people of the East came to our assistance, and with the help of God we conquered. But alas, there is an enemy still worse amongst us now! *Then* he went about like a roaring lion, *now* as an angel of light he still seeks to carry on his work. We want men, money, and prayer, to drive out the enemy of souls.

“There are good men and true who want to come to Kansas to preach the gospel. Will you send them to help us fight? If you will, I will furnish

a horse and buggy to carry them from house to house. Their names are John Bunyan, Doddridge, Flavel, Alleine, D'Aubigne, and a host of others, who, being dead, yet speak. I would have these leaves, which are for the healing of the nations, scattered broadcast over Kansas. The people are a reading people; are poor; money they have not; but shall the field be given up because they can not buy? No; God calls upon his people to give liberally to build up his kingdom, and I am sure that a thousand Christian hearts will respond, 'here is my dollar for Kansas.'

"The people have but few bad books as yet, but we know that soon the book peddler will come with his *poison*. Let us be *wise* and have the *antidote* beforehand. I make good use of the 'seed corn,' in the house, by the wayside, at meetings, &c. Last week I was at a Methodist meeting on Ottawa Creek, which had been held for four weeks daily. There have been about twenty-five who professed religion. On Saturday night I happened in at the close of the meeting. I stepped upon a bench and said that I had some 'seed corn' to dispose of, which would grow any time of the year. There was a rush, and hands extended on all sides, 'Give me some.' I gave away to all who came, and told them to read and scatter, — and the next night one came forward who said he had read the seed corn which I gave him, and hoped he had given his heart to the Lord.

"I will relate an incident which took place last month. A Mr. G., at Leavenworth, had taken of me some 'seed corn' and children's books to circulate. He gave a small book to a little orphan Swiss boy, who returned with a twenty-five cent piece to be laid out in books for children. He said he wanted every little boy and girl in Kansas to have a book about Jesus. I let Mr. G. have the money's worth and he took it to Clinton and distributed to the children. They gave fifty cents to keep it moving. It came into my hands, and I made up a bundle of leaflets to a Sabbath school where I preach, stating the case, and they raised \$1.45 to aid in the work. I then told them that if they would raise one dollar more, I would let them have a child's library, to be called '*The Swiss boy's Library*,' and they could read it and then send it to some other school, and thus keep it circulating. I have left the rest of the donation with other schools, and think that it will move on a hundred-fold, till as the Swiss boy wished, 'every little boy and girl in Kansas, shall have a book about Jesus.'

" 'Little drops of water
Make the mighty ocean.'

"Who will help to supply?"

At a later date he writes: —

"I have traveled of late mostly in the townships of Lawrence, Lecompton, Clinton, and Bloomington. I circulated 'seed corn' freely, which I hope, by the blessing of God will spring up and bear fruit. There are many infidels in that neighborhood, who oppose the circulation of religious books, but I managed to leave a few *tracts*, which I hope will be *traced* in time to come. One man, a *leader*, invited me to stay with him over night. We had

a long talk. He said religious books did more harm than good, by filling people's minds with sectarianism and idle fears. But he was not afraid to have some left in his family, for they were well posted. So I selected 'Evidences of Christianity,' and gave it to his wife, and some others to her daughters, who promised to read. I mention this because it had been said that he would not receive any religious books into his family.

"In the neighborhood of one of my regular appointments there has been quite an awakening. Some have passed, as we trust, 'from nature's darkness into God's marvelous light.' The meeting has been held in the Union School-house for three weeks. At private houses we have had prayer meetings every afternoon, at which much interest was manifested, especially among the youth, so much so that the day school was held only in the forenoon. This movement has been a gradual one. Its first indications were in an increased attention to the Sabbath services, until at present the house can not hold the numbers who flock to hear. There is no church organized here. I have been diligent in visiting and distributing, and have been led to rejoice that the labor has not been in vain. The little work, 'Come to Jesus,' has been instrumental in awakening some. Last Tuesday about twenty-five came forward for prayer. Some old and hardened sinners broke down. Some young children were weeping, and some rejoicing in the Lord. Is it not encouraging? I pray God that the work may go on.

"My sales are small as you may perceive. The fact is there is no money in circulation, so I can not sell. But there is a reading community who *must* be supplied. I am willing to labor on if I can only get enough to keep me clothed and my expenses for my wagon, which has cost me about six dollars the last month to repair. I should like some more books, as the children's books are almost all gone. Brother Green, who lives about fifteen miles from here, called on me yesterday, and informed me that he had disposed of some books which I left with him for distribution. He went to his Sabbath School in Clinton and organized a children's Tract Society, and they appointed him their missionary to distribute tracts, and raised \$1.50 to purchase tracts and children's books. I think this is a good plan, and we intend to carry it on if we can get help from our friends in the East. Can not a donation be obtained to forward this little work?"

Again he writes:—

"I am much encouraged to go on. During the last three weeks I have revisited many families, and found that some have been converted, as I trust, who date their convictions from some tracts which I left last fall. In one place where there is a German settlement, a church has been organized of eighteen members under the German Methodists.

"I have sent off 'seed corn' in packages to Pike's Peak. A great many are leaving here for the gold mines. Thousands will be gathering on those mountains this summer, seeking the gold that perishes. Can not something be done to evangelize those masses?"

"I find a wider field opening in this country so as to keep me at work. I

sometimes pass over the same ground again and again, and all are glad to see me. I visited a district west of this place, and found the people very kind and willing to take books, but not able to buy much. The great complaint is we have no money to buy books. The people here are willing to converse on the subject of religion, and seem anxious for meetings, Sunday schools, and day schools. I find many have been professors of religion, but are in a cold state. They complain that they have no meetings near. The children are the principal buyers. They are always glad to see me, and often beg 'pa or 'ma to buy a picture-book, and thus open a way for more, for I find that when the purse strings are once opened, more comes out than was at first intended.

"Enclosed is my measure for some clothing, as you sent a request for it some time ago. Shirts are wanted; socks and drawers, coat, vest, and pants, (these for summer.) I love this work, and the Lord being my helper, I will go on. Thus far he has provided, and I will trust in him to the end. Oh that salvation might flow over these prairies. Let us labor on, sowing the seed, and may the Lord send a glorious harvest. My prayer is, Lord send me good speed to-day."

The measure for a suit of clothes for this good man came to us a few days since. Will not some kind hand minister to these necessities? Surely, the Master will say as he looks upon the deed, "Inasmuch as ye did it to 'one of the least of these my brethren, *ye did it unto me.*" Although the expenses of living in Kansas are high, — yet this brother has only received the ordinary salary of one hundred and fifty dollars per year. We extract the following from his last letter: —

"The books are circulated and read. Christians are becoming interested, and sinners, as we trust, are turning to God. I love to meet men on the road who stretch out their hands and thank me for coming to see them, and ask me to come again. The other day, stopping at a log cabin, as I came to the back door, I heard loud talk. It was a woman's voice complaining that there was no chance to go to meeting and no good books to read as in the East. I stepped forward, told my business. The woman rose from the floor and said, "Thank God, here is a colporter, now we can have some good books to read; but oh dear! we have no money." "Never mind," said I, "I am not after your money, but after you and your husband, and family, to induce you all to love the Lord Jesus." I found that they were from Danvers, Massachusetts, had been professors of religion, but since they came here had been shut out from all religious privileges. They had lived here three years, and had never been to hear the gospel preached during all that time. I left some tracts and books, prayed with them, and left. Now, this is but one instance out of many in this new country, and I think that the only way to reach the people is by the colporter. Another case. I visited a family last fall and left some books. Last week I called again, — found

the aged mother reading one of them, the Testament with notes. She said, 'I love to read it. It is my only comfort. Two of my sons have experienced religion since you was here; my daughter-in-law is serious; she thinks a great deal of that *Daily Food* you gave her. She takes a text every day, and says they come in just right.' May God speed the good work."

THE SOUTHERN STATES.

Two colporters have recently been commissioned to labor in that portion of the country. They are Southern men, and have been engaged at their own request. We hope that nothing will occur to hinder their usefulness. Our sincere desire is to do good there by carrying Christ and his great salvation to every class of our fellow men. All are in the same fallen state, and to all alike the same offers of eternal life are made. If our publications rebuke the peculiar sin of the South, we hope thereby to do the more good by their circulation, winning the greater number into the Redeemer's fold, and to that world where "the wicked cease from troubling, and the weary are at rest."

MISCELLANEOUS INCIDENTS OF THE WORK.

CASES OF CONVICTION. — "I realized my imperfect wisdom and judgment to-day, as I conversed with a man fifty years old, on the concerns of his soul. He was convicted, and knew his need of Jesus, and wished me to pray with him. I told him I could pray for him in earnest, and hold up Christ, but that he must believe *for himself*, and determine to serve the Lord, or he would for ever perish.

"I hope that God is blessing my conversations and prayers. He is at work, evidently, in many hearts here, and I am expecting a revival. Every meeting which I attend, he pours down his Spirit so that my cup runneth over, and I can not hold all he gives me, so I just let it run over for the benefit of others; and the fire of his love is generally well kindled in our hearts before we separate. During the ten days of my labor, I have visited some seventy-five families, and prayed with nearly all of them. Glory be to God for it all."

DELIGHT IN THE WORK. — "When I meet with those who have long lived in sin, trusting to the final salvation of all men, and are now inquiring the way to Jesus, and thanking me, with tears in their eyes, for calling upon them, I can not but rejoice that I am permitted to engage in this noble work."

THE LAST WARNING. — "I one day called at a house where I found only a man of a rough exterior, who, hearing my errand, received me with a very unkind remark. Finding him in such an unapproachable mood, I asked him

if I might leave him a tract to read. He replied, that 'he wanted none of my tracts, for he had as much religion as I had, and a great deal more.' I begged of him to listen to me a moment, and not to misunderstand me, for I was actuated by no other than kind motives. He bade me be seated, and taking a chair near me, listened to what I had to say for a moment, then commenced something like an argument. Said I, 'My dear sir, I can not argue; all I can do is to pray.' 'Well,' said he, 'pray, then; I would just as soon hear you pray as any thing; get right down there and pray.' I confess I was not prepared for just such an answer as this. How could I humble myself before this proud, unfeeling man? It seemed like mockery; it seemed like casting pearls before swine; but I saw no alternative. I knelt down and tried to commend him to the mercy of God.

"When I arose to my feet, he began to criticise what I had said in praying for him. This was too much for my poor bursting heart. I turned from him to hide my tears, and in a broken voice, (for I could not control my feelings,) I told him he did not understand me at all; it was because I believed his soul was in danger that I had come to him. The sight of my emotion seemed to soften him a little, and he expressed his regret at having said anything to hurt my feelings. We then had some conversation, in which I tried to warn him faithfully of his condition as a sinner before God, and pointed out to him the way in which God can, for Christ's sake, forgive him.

"When I left him, I gave him Alleine's *Alarm*, which he promised me he would read, but whether he did or not I do not know. It was his last day on earth, and these were the last notes of warning that ever fell on his ear; for before the second sun had risen upon the world, he received the summons to appear before the judgment-seat of God."

THE BURDEN LIGHT. — "I have enjoyed my labors much, very much; and as many have said to me, 'How can you carry that heavy basket of books?' I have replied, 'It is not heavy, for Jesus helps me; it is his load, not mine. Though my body does sometimes get quite tired, and just now I am afflicted, for a few days, with a cramp rheumatism, having taken cold, I suppose, yet all these trials are more precious than gold or silver, and I must be a fool to desire them taken from me. No, not at all; only give me grace, Lord Jesus, to bear all necessary trials or pains, and my soul shall be blest in the trial, and thy name honored.

"As far as bookselling is concerned, or donations, I have been rather a poor workman, no doubt; but the great day will disclose what I have been trying to do. I hope then that my works will not prove hay, wood, and stubble, to be burned, but rather gold, silver, and precious stones, to be rewarded."

CONVERSIONS. — "I am meeting with encouragement in my work. I occasionally hear of conversions resulting from my labors. God be praised for it all."

The following brief extract from a letter addressed to a faithful

colporter, from a region where he had been at work, hardly needs comment. It carries us forward in thought to the great day when the "books shall be opened," and the world shall know what has been done for Christ by *many a humble servant of his*, who is now laboring unnoticed, amid waste places here on earth.

"I learned from Bro. — that your visit and books were blessed to the conversion of a sick young man, who has since died in the triumph of faith. This will be welcome news to you, and I think in the great day of review and record of service, it will be found that you did not labor in vain, nor spend your strength for naught in this region."

TRACTS IN A REVIVAL. — "There is a very interesting revival of religion in progress at present in N—. This work commenced about the first of August, in a Sabbath school in an outpost of the parish. When this Sabbath school was organized last spring, all the teachers and nearly all the scholars made no pretensions to piety. Now all the teachers and nearly all the scholars are rejoicing in a Saviour's love. Fifty have united with the church, and still they are coming, — not in flocks, indeed, but gradually; not by any physical or mechanical constraint, but by the gentle drawings of an uplifted Saviour. Persons from four surrounding towns attend these meetings, and some go home to tell their friends what the Lord has done for them, and to spread his name and fame abroad.

"I find that the spirit and influence of this work of grace is felt in distant and destitute communities. The influence of the Society's tracts and publications is sensibly felt and acknowledged already. I have met with some who were so grateful for the gift of a tract or a little book, that I could see the tear start from eyes unused to weep. I sold nearly four dollars worth to a family, five of whom were converted in connection with the work of God just referred to. They were almost destitute of all religious books. They are feasting on the works which I sold them. The Tract Journal also is received and read with great interest."

LOCAL SUPERINTENDENCIES. — A Christian brother writes respecting one of our colporters, who is under local superintendence: —

"He is succeeding beyond our expectations. He is doing a great work, *and the Lord is with him.*"

AMONG CATHOLICS. — "Your colporter, at our union daily morning prayer meeting, often relates encouraging facts and incidents occurring under his visitations; and among others, he has found that many Catholics will receive the truth in the form of tracts, when they will not receive the Bible, and that where they refuse to take a tract, they never decline to hear him read one to them, and always express themselves pleased, and approve of what they hear; and then, too, they often will request that the tract may be given them."

BUSINESS COLPORTAGE. — “I have been out as a business colporter since the first of March. The people in the towns I have visited are mostly of a reading character, and I think, if conducted in a proper manner, business colportage would be advantageous to the Society, and a means by which they could send a greater number of colporters to destitute fields. My sales have, on an average, paid my salary and expenses. I have been very kindly received in every town I visited, and aside from my work in selling, I have endeavored to do all the good I could to the souls of men. No destitute neighborhood in any place I visited was neglected; but, in accordance with my instructions, every parish I entered was thoroughly canvassed. In each case I acted under the advice and direction of pastors, and a large number of tracts and smaller books were distributed gratuitously.”

SEAMEN AND FISHERMEN.

Our efforts for fishermen, which were commenced more earnestly two years since, have continued through the present year.

To about thirty fishing ports extending along the whole line of our New England coast, we have granted 430,000 pages. These have been parceled out, and carefully distributed among about sixteen hundred vessels employed in this business.

These fisheries are a peculiarity of our field; and, though so much of their time is spent far from the means of grace, no class of men in the world have more interesting characteristics. Effort among them is full of promise, not only in its immediate effect, but in molding their characters and fitting them for the future and for higher influence. These hardy and adventurous fishermen have always had a place in the history of our country. In its early struggles, especially when perilous enterprise was called for, they were ready to fill the foremost ranks. Their industrial pursuit has ever been one of the mines of New England wealth; and going, as multitudes of them do, from the fisheries to man that great commercial marine, the keels of which vex every sea, why should they not be the subject of our cares and prayers, and most earnest effort?

During the present season a larger number of vessels than usual has been fitted out. We bespeak for them an interest in every good man's heart. Five vessels of the last year's fleet, from Gloucester alone, have never been heard from. The deep, dark ocean alone can tell their fate. Loved ones at home are in mourning for them, and the coming autumn will, doubtless, give us another list of the lost. Shall we remember these men?

We insert some portions of the correspondence had with pastors and others who have kindly aided us in putting our publications on board these vessels the present spring: —

EAST ORLEANS, May 28, 1860.

DEAR BROTHER: The package of tracts and papers you sent me have been faithfully distributed among the seamen in this place, and kindly received by them. I take this opportunity to express to you both their gratitude and mine for the favor conferred. No better publications could be circulated. The Tract Journal is all that could be desired, and the tracts are not inferior to any that have gone before. My daily and earnest prayer to God is, that he would bless the Tract Society in all its operations. It is a noble institution, scattering far and near these winged messages of truth, whose leaves are for the healing of the nations. The Bible going before them, and the faithful herald of the Cross following hard after.

I have been prostrated for the last nine weeks by severe sickness, but the work of distribution has been committed to faithful hands.

Yours, &c. J. W.

BEVERLY, May 28, 1860.

DEAR BROTHER: I ought before this to have acknowledged the receipt of a packet of tracts from your office. I thank you, in behalf of our seamen, for these leaves from the tree of life. I have distributed them, and they have been readily and gratefully received. In no instance, during the three years you have furnished them, has the master of a vessel refused them; in very many have they expressed their gratitude and earnest desire to have them. They often call at my house for them, and assure me that they are read with interest by all on board. These efforts are the more necessary since our fishing fleet is manned very largely by eastern men, who would not be likely to bring with them any reading matter. Our fishermen do not work on the Sabbath, and you may be assured that you are preaching the gospel to many every Lord's day, who would otherwise have no means of grace from one end of the voyage to the other.

Very truly yours, A. B. R.

PORTLAND, May 28, 1860.

DEAR BROTHER: A thousand thanks for the package of tracts you sent me. These little preachers are doing a noble work among the men of the sea. A young man, the son of pious parents, hated instruction, and, to get away from the restraints of home, went to sea. As the merchant-service was too quiet to suit his wild and daring spirit, he shipped on board a whaler. In the North Pacific, with not a praying man on board the ship, he met one of these little preachers, and was brought to Christ. That man is now an officer on board one of the Canadian steamships, acting in fact in the double capacity of *chief mate* and chaplain. By the blessing of God on his efforts, there has been for more than a year past a work of grace in progress, — a work which on shore we should call a revival of religion.

To all the missionaries among seamen we have made liberal grants. The libraries for sailors we have aided largely in furnishing; and, as this is a new feature of Christian effort, and thus far

is attended with the most gratifying results, we give some facts in regard to it.

SEA MISSIONS AND SEAMEN'S LIBRARIES.

Early in the year 1859, the American Seamen's Friend Society commenced putting libraries of religious books into the hands of converted sailors, to be loaned out in the fore-castle at sea. The libraries have been entrusted to men who could be relied upon to use them with efficiency and discretion. It has been their object to establish a system of voluntary, unpaid Sea Missions, and to have the books serve as helps to such Christian sailors as have a mind "to stand up for Jesus" among their shipmates. Captain Bartlett, seamen's missionary in Boston, has had the care of selecting the books, and the men in whose hands the libraries have been placed. During the year more than one hundred libraries have been sent to sea. They have been put on board of our naval ships, merchantmen, and whalemén. The length of the voyages of these different ships varies from four months to five years. The libraries have contained from forty to fifty volumes, and have cost, including case, from ten to twelve dollars. As fast as the money has been received, the libraries have been put up and numbered; and when sent to sea the donors have been informed what vessel they have gone in, where bound, and to whose hands they have been entrusted; and whatever of interest has been heard from them has been communicated to the donor. In relation to the libraries that have been heard from, we learn that, with one exception, the books have been read with interest, and commonly by the whole ship's company.

Two libraries were placed on board the United States ship Hartford, which sailed from Boston last summer. The books have been read, and we trust have contributed something to the religious interest, of which some account was given in the Tract Journal for January. From one of the men having the library in charge, the following, under date of October, 1859, has been received:—

"We have now thirty-eight active Christian men, among whom are the commodore, first-lieutenant, purser, fleet surgeon, ship's physician, one mid-shipman, one warrant-officer, three first-class petty officers, three second-class petty officers, and twenty-five blue jackets; and the whole ship's company, fore and aft, are ready and willing to help and encourage all who are desirous of becoming Christians."

We have also learned that on board of one ship five conversions

occurred on the outward-bound voyage. On board another, ten, on a voyage to San Francisco. The following is from a letter to Capt. Bartlett:—

“You want to hear something about the library. I will tell you that it is the best thing that ever was got up for sailors. I have shed many tears on reading the books, and I have heard many sailors speak well of them, and say they would never again carry a novel to sea. There was a man offered me *six dollars* for it, but I would sooner part with any thing that I have got.

“T— W—.”

Another writes:—

“I take this opportunity to express my gratitude to you for the library which you placed in my charge. It has been very interesting to myself and the rest of the ship’s company. The men and all the officers have taken great interest in reading them.

N. G. R.”

HISTORY OF A SEAMEN’S LIBRARY.

In the month of July last, a contribution of fifty-three dollars for the seamen’s cause was taken up in the 1st Congregational Church in M. In the contribution-box was placed the following note:—

“I inclose thirty dollars for your Society, and hope it will be the means of doing much good for the cause of Christ. Please constitute my wife a life member, and appropriate ten dollars for a library for me; and may God still continue to bless your Society, and turn the hearts of men to praise his name, is my prayer.

S. A. S.”

This library was put by Capt. B., into the hands of a young man recently converted, who sailed in the bark Y— T—, of Boston, for Malaga. On board the vessel were seventeen persons, five of whom were passengers. Three of the crew were Christians. These pious sailors soon commenced a prayer meeting in the fore-castle, which was regularly held three times a week during the voyage. In the mean time the books were distributed among all who wished to read them.

While the bark was lying in port at Malaga, a bull-fight occurred upon the Sabbath. Nearly all the seamen in port, except the crew of the Y— T—, attended the bull-fight, and, as a consequence, the lock-up was crowded with sailors on Monday. In the mean time this crew were keeping the Sabbath on board the vessel, holding their prayer meeting, and reading the books of the Seamen’s Library. In the evening, the owner of the vessel, who was providentially there at the time, went on board and conducted a religious meeting. He read and expounded the 14th chapter of John.

It was a meeting of great interest. One of the crew was converted by the influence of the truth to which he listened in the meeting. When Monday came, the crew were ready for duty, and the work went on without the usual delay and trouble attending a drunken brawl upon the Sabbath.

In due time the vessel arrived in Boston, having made a pleasant and prosperous voyage. The young man, in whose hands the library was placed, by his modest deportment and earnestness has been the means of leading not less than twelve other seamen to Christ. As he was brought to the consideration of his own spiritual state, by reading a book given to him at the Sailors' Home, he has felt a peculiar interest in the distribution of religious books among seamen.

The following letter is from the very efficient missionary, Capt. Andrew Bartlett, who labors among seamen in the port of Boston.

BOSTON, May 28, 1860.

DEAR SIR: Having received of your Society 127,596 pages of tracts for distribution among seamen the past year, I would express my thanks to the Society through you, for them. The good that has been done cannot be seen here, but will be known hereafter. One sailor told me, in New York, that he had been brought to Christ by a tract given him by me. Another told me he had been converted by the "Dairyman's Daughter" that I gave him at the Hospital; and I have had good evidence that the tracts distributed in the thirteen different languages there, have been a great help in the work that God has been carrying on in that institution. In no case but one have they been refused by any nation or any faith; and this will hold true of the weekly distribution on the vessels at our wharves. No doubt this seed thus sown will bear fruit to the glory of God. I have also put in circulation about 4000 of the "Journal," and 200 of the "Child at Home," in the course of the year.

Yours truly, ANDREW BARTLETT.

The following letter from a colporter laboring among the fishermen on the coast, gives an interesting view of this class of our population, and of the necessity of a missionary colportage among them.

GLOUCESTER, July, 1859.

DEAR SIR: The field which I occupy is not, perhaps, so inviting, nor is it as productive as many other portions where your colporters are sowing the good seed of the kingdom. The fisherman's business is, in itself, very unfavorable to religious thoughtfulness, and steady and healthful habits. Excitement or depression is ever attending it. When in the harbor, they are usually with their families, or very busy in disposing of the avails of their trip, or preparing to leave. This renders it difficult to obtain those inter-

views with them that are necessary in order to give them the instruction which they need.

Still, while surrounded with these and many more evils common to men in other situations, they are far from being a hopeless class. Some pious persons are found among them. There are others whose early training leads them to favor the Sabbath and religious instruction. Nearly all with whom I converse, though they are not religious, seem to be willing to be taught the way of salvation. The tracts and Bibles distributed among them, are in most cases received with becoming expressions of gratitude, and with a promise to read them as opportunity may offer. In this respect there is, I think, a very encouraging and hopeful change compared with three years ago. They are more civil, more sociable, more affectionate, more ready to receive truth, and far less profane than they were then. I have recently visited more than twenty vessels in succession, and not heard a profane word. I do not mean to say they are converted, or that under other circumstances some of them would not be profane; but that they are reformed in this respect, and are much more respectful towards those who are trying to do them good. They seem to feel and appreciate the sympathy, the prayers, and the benevolent endeavors of good men in their behalf.

I can not but hope, from what I occasionally see, that good is done among them, — that many will be led to the Redeemer, and finally attain everlasting life, by means of the efforts put forth in their behalf. Hence, though the field be not as inviting as many others, it is God's field, — souls are in it that must always live, — provision has been made to meet their wants, and Christians ought, and I hope, will do what they can for this too much and too long neglected portion of the human family.

There is another class of persons among us that have attracted some notice. They are Portuguese, and Catholics by profession. I have visited quite a number of families, and supplied them with Bibles and tracts. They are easy of access, affectionate, and confiding, and apparently very thankful, especially for the Bible, which they promise to read, and which, I have since learned, some of them do read considerably. If they are honest in what they say, I think good may be done among them, I do not know the exact number of these families living in this place, but from the information they furnish, I suppose there may be from fifty to seventy.

Yours, sincerely, G. S.

HINGHAM, May 22, 1860.

To the Secretary of the American Tract Society, Cornhill, Boston.

DEAR SIR: The tracts, furnished for the vessels sailing from this port, were put into the hands of a member of this church to be furnished to the twenty or thirty vessels about to sail hence to the Georges and other fishing-grounds in that vicinity. In some instances I learn from him they were kindly received, in others with a degree of reluctance. Of those distributed last year, the tract entitled "Old Moses," was particularly sought after on their return by many. He informed me that of that tract he might have

distributed a hundred if he had had them. It is hardly time yet, I suppose, to witness marked results; but the seed of the kingdom, though it lie long buried, shall not disappoint the sower's expectation.

We have recently taken up a small collection for your Society, though for several years the American Tract Society had been dropped from the list of our charities.

Wishing you the divine blessing to crown your labors, with abundant success, I am, dear sir, yours truly,

E. P. D.

This good pastor, who is also a poet, accompanies the above with the following beautiful lines:—

THE GOSPEL TO FISHERMEN.

Leaves from Life's wondrous tree

Far on the waters cast,

Shall prove to leprous souls

A sovereign balm at last.

Till, from the wide-spread sea,

Above old ocean's roar,

Shall Jesus' precious name

Be sung from shore to shore.

Thousands of ocean's sons,

To whom the truth you give,

Though far away at sea,

Shall hear, believe, and live.

Rough tars shall join to sing,

Redemption through his blood,—

Who first chose Fishermen

To tell the love of God.

We have before us several letters from converted sailors, relating what God has done for their souls, and earnestly asking for the sympathy and prayers of all Christians in behalf of the men of the sea. Will not many, who are blessed with adequate means, contribute, each, their ten dollars, to place such a library on board every outward-bound vessel?

Who will not be interested and encouraged to help by reading such a letter as the following from the captain of one of our merchant-ships?—

DEAR BROTHER: Agreeably to your request, I write you a few lines to inform you that we have, by God's goodness, arrived at this port, all well.

Please accept my grateful acknowledgment for your kindness in putting a library on board of my ship. It has been pretty thoroughly perused, fore and aft, with interest, and I trust, profit. One of my men was a member of the Baptist church in South Boston. His influence with "Jack" has been good. Soon after we left Boston, the sailors commenced holding a prayer

meeting in the fore-castle, and continued to have them the rest of the passage, (every Sunday evening, at seven o'clock,) unless something special prevented. All appeared to favor it by their attention.

About a month before our arrival, my first officer thought he had met with a change of heart, and accepted Christ as his Saviour. Two of my oldest sailors, and carpenter, also, became serious and praying men. I have great hope for them, and faith that their impressions will be lasting. I praise God for his love and kindness to our ship's company; and may we ever show our gratitude in all our ways through life.

May God bless you in your labors of love among seamen, is the earnest prayer of your old friend,

R. M.

Donors will be informed of the destination of their libraries, and of whatever of interest is heard from them. We especially request that the prayers of donors may accompany their gifts for this object.

Libraries for the above purpose will be put up at the *Tract House*.

HOME EVANGELIZATION.

An interesting feature of our work is seeking to bring under religious instruction, and into the fold of Christ the vast multitudes who neglect the means of grace even in the midst of the churches. By furnishing material, encouraging all who will aid in such effort, as well as by our colporters, we have done what we could during the year, and propose to prosecute our plans in this direction vigorously in the future.

The facts on this subject are at once saddening and alarming. They stand out almost beyond belief wherever there has been investigation. They appear in all the reports of our colporters, and we can not doubt that the Spirit of God is impressing them upon the hearts of his people. As pastors and churches are now planning and moving on this subject, we give some of the facts which have come to us during the year in the hope of throwing light on the subject, and deepening the impression of its importance.

In Connecticut, a committee previously appointed made an elaborate report on this subject last year, from which we give the following extract:—

“The extent of destitutions in our State, in some cases resulting in a condition of society approximating to absolute heathenism, would hardly be

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credited, should your Committee attempt to state, without names, and figures, and unquestionable vouchers, what has been brought to our knowledge. Mr. Trumbull (Sabbath-school missionary), reports a town which contains five hundred children between the ages of four and eighteen, only twenty-one in one hundred of whom are in the Sabbath school. This town contains no large manufacturing establishment. Another town in the same vicinity has but twenty-seven in one hundred of its children in the Sabbath school. The missionary, in his visits, was amazed to find the numbers who were adherents of Universalism, Spiritualism, and even Mormonism; none of whom were ever found in any place of worship. In the same vicinity is a school district with a considerable village, where, after thorough visitation, he could find not an individual who attended public worship. Though his explorations are yet incomplete, he assures us that there are some such places in every county of the State where there is an entire destitution of all the means of grace. He reports, also, the astounding fact, that Mormon emissaries are successfully employed in many parts of the State, and that three parties have left Connecticut, within four months, for Salt Lake City. In reply to a question as to the kind of influence which led to such a result, he stated that *religious* motives seemed, in every case, to lie at the foundation of their new desires and plans. Long destitution of religious privileges had left the demands of their spiritual nature unsatisfied; and thus hungering they were attracted by the grossest bait into the snare of the destroyer."

In respect to the destitutions in the cities and larger villages, the committee say:—

"A comparison of the number of sittings in all the churches of every name, in such places, with the actual population, reveals a most startling disproportion between the measures we employ and the necessities of those communities. That all our houses of worship do not furnish room nearly sufficient for the accommodation of the people, is a fact as unquestionable as it is alarming."

We are aware that statements of this kind are often exaggerated, and should always be received with caution. There seems, however, no reason to doubt the substantial accuracy of these; and, though purposely general in form, they are certainly definite enough to awaken in us some sad reflections as to the condition of multitudes even in New England.

The Rev. W. Hogarth of Detroit, made the following statement in the course of a recent sermon:—

"There are in Detroit thirty-five places of worship, counting all denominations, with a capacity to hold, on an average, 500 people,—less than 18,000 in all. Calling the population 72,000, and deducting one third for the aged, invalids, and children, there would be left 48,000 able-bodied persons, or 30,000 more than can be accommodated if every place of worship were

filled to its utmost capacity. This estimate includes the Romanists, whose places of worship accommodate near one fourth of the number."

A similar statement might be made respecting many places in America. The proportion of those who are not at present in the habit of attending at any house of worship, and who could not, if they would, be accommodated, would be found to be as large, compared with the whole population, as in the city here mentioned. It shows the necessity of the *home work*, which we are advocating. We are glad to hear so cordial a response from pastors and churches. It is an indication of progress in the right direction.

A pastor sends us a very interesting account of labors in his own parish, the success of which gives great encouragement to others to do likewise.

Within that parish are some one hundred and sixty families, of various denominations, and in fifty of these are no professing Christians. The whole was divided into districts of from four to fifteen families, all of which were visited, and it was ascertained,

1. Who would take the Tract Journal, and pay for it;
2. Who would read it, if given them;
3. What were the denominational preferences, or views, of each family.

The sisters of the church were enlisted in this work of exploration; in fact, they formed a "Female Benevolent Society," and expressed their willingness to do, and *did do*, every thing which seemed likely to forward this good enterprise. The work was done thoroughly; nothing sectarian or denominational was allowed to interfere with its accomplishment; it was done in a spirit of Christian love.

What are the results of the effort? One hundred and twenty copies of the Journal have been ordered, of which number eighty are subscribed for, and the remaining forty those *church colporters* will distribute gratuitously. And, better than all, this pastor writes in conclusion: "God has given us a blessed outpouring of the Spirit. Some forty or more are hoping; thirty-four of these have been added to the church, and we are all much revived."

Another pastor writes:—

"We shall enter upon this work of 'Home Evangelization' April 1. Our arrangements are nearly complete. Do I understand that the Society propose to furnish tracts for *one* visitation of the town gratuitously?

"If so, please let the bearer select some four hundred copies of tracts and papers, according to his judgment.

"The work has been postponed to April, because at that time many changes in population and business will be made.

"Please send me 100 copies of the blank reports of missionary labor, for church members. Also, ten copies of the same, for pastors. The Baptists join us in this movement."*

From a lawyer at the West:—

"DEAR BROTHER: I want a donation of tracts for gratuitous distribution in this city and vicinity. This, you say, is a queer request from a lawyer; but it is even so. I have for the past ten years traveled over ten counties twice a year in the practice of my profession, scattering tracts about the court houses every term of court. I want some for this purpose. I live in one of the most wicked cities in this State, with almost every form of sin and error. I am surrounded by German Jews, German Catholics, and German Protestants, not a whit better than Catholics. I want some for them. I am surrounded by a few lukewarm professors, of whom I am one; I want a few for them. I live within gunshot of slavery, and right under its shadow; I want some for *that*. Oh, my brother, could you see the wants and destitution of this part of the country, your heart would bleed. Distributing tracts appears to be a part of my work; and I have enlisted for life, and, so long as God spares that life, it will be my duty and my privilege to labor for God."

A clergyman in Maine writes on this subject as follows, — showing not only what ought to be undertaken, but what actually *can be accomplished*:—

"My great interest in the subject of Home Evangelization leads me to comply with your request, and write a few thoughts on the subject, and give some facts. One important means of promoting home evangelization is the active enlistment of *all the members of our churches* in the work,—there is work for all, individually or in committees,—by districting the town or neighborhood, giving to each one his or her division to be visited. Especially let those families and individuals who do not observe the Sabbath, or come to the sanctuary, or attend the Sabbath-school; who go to no prayer-meetings, who hear not the gospel, and, it may be, have not the Bible in their dwellings, be waited upon. Let measures be taken with judgment and patience to bring all such within the influence of the means of grace. The work would be a most effectual means of promoting the spiritual growth of the members of our churches.

"A few cases have transpired among us of the successful results of such earnest, diligent, and Christian labor. And if others would engage in the same work, there would soon be a diminution of the appalling number now living, without the Sabbath, without the gospel, without hope, without God, in the world.

"A family was recently gathered into the sanctuary, who had been for years

*The blank reports spoken of may be had gratuitously at the Tract House.

absenting themselves from it; and it was only by the simple proposition of the thing, to human view, that brought it about. They wept tears of gratitude that they had not been forgo ten. They were not long attendants upon public worship, before the father and mother and one child were brought into the kingdom of Christ, and now are members of the visible church.

"Another family, who had for a longer period been absent from the sanctuary, were met by a Christian in his visits of love. It took much time and patience to induce them to change their habits; but it was done. One after another came to the house of God, to the Sabbath school, and to the social meetings; and now they love to associate with the people of God, are of course much happier, and desire to have a name and a place among them spiritually.

"Another family was found by one of the pastors, who had been resident in the city for a year. The husband and wife were members of a Congregational church in a neighboring county, but had not been known as such. The family altar had been broken down, and prayer in secret was rarely, if ever, offered on the part of the father. The mother, only, occasionally attended public worship. The pastor and some members of the church gathered around them with words of love, and soon the family altar was again erected, the Sabbath remembered, and the worship of God in the sanctuary resumed. A letter of dismission from the church to which they belonged has been procured, and they will, no doubt, be received to the communion and fellowship of the church where they now reside.

"A good work is done by members of the Seminary, in connection with members of the churches, in eight or nine places in the outskirts of the city. Sabbath schools are established in neighborhoods at a distance from the local or parish schools, and, in connection with most of them, a prayer-meeting is held on Sabbath eve, and one on a week-day evening. In connection with three of them, is a Sabbath service, preaching, etc., in the afternoon; and in one of them, at the greatest distance from the heart of the city, both in the forenoon and afternoon of the Sabbath. With these efforts there is much of personal visitation from house to house, both before and after the meetings. More of this work might be done by every church. There are around other churches neighborhoods without the gospel, with no Sabbath, no Sabbath school, no sanctuary, no preaching of the word. One such place received the faithful labors, week after week, and Sabbath after Sabbath, of the Rev. Cyrus Hamlin (now a missionary in Turkey), while he was connected with the Seminary. Most generally, he walked back and forth, ten miles or more in all, receiving as his compensation, the approval of his Divine Master. Let each church, and each church-member, thoughtfully and prayerfully consider what their duty is to the multitudes who are unevangelized."

Another minister from the same State, says:—

"For more than two years, many of the members of our church have been engaged in the neighborhood prayer meetings and Sabbath schools in differ-

ent parts of our city. In some districts there have been sustained both Sabbath schools and prayer meetings. In all these they have sought the co-operation of Christians of other denominations, and they have had, for the most part, the sympathies and prayers of those who love Christ and his cause.

"In two of these neighborhoods the brethren have held, for two or three months at a time, weekly meetings for religious conversation with those who chose to come as inquirers after the way of life. In one neighborhood, out of fifteen who attended these meetings, twelve gave good evidence of saving faith in the Redeemer. In the other district mentioned, a much larger number were led, as we trust, to a knowledge of the truth as it is in Jesus.

"In these different neighborhoods, where but a few availed themselves of any religious privileges until these efforts commenced, a marked change has taken place in the inhabitants. Many now seek the house of God on the Sabbath, who before neglected it altogether. Many family altars have been erected, and husbands, wives, and children have together found the Saviour, and commenced a new and higher life. The amount of good that has been done can not be estimated. Some of these persons have been subjects of many prayers, and they have been brought under other Christian influences; but God's blessing has seemed every where to attend these efforts. About sixty persons have, during the past year, expressed hope in Christ in connection with these Sabbath schools and prayer meetings. To God be all the glory. Most of these have united, or are about to unite, with different Christian churches. Two have gone to join the general assembly and church of the first-born in heaven. They both fell asleep, not only peacefully, but full of joy and triumph, having the blessed assurance that they were "going home," to be with him whom having not seen they loved. Their memory is blessed.

"Non-attendance upon public worship has deeply, painfully affected me ever since I entered upon this field of labor. Its extent throughout this whole town is deplorable. In the school district which surrounds our meeting-house there is most of church-going; and in this there are twenty able-bodied persons, all heads of families, who habitually neglect it, to twenty-eight who are attendants. In two other districts to which my acquaintance extends, the heads of families who are neglectors have the majority. The families of some of these are constant attendants, but many of those numbered with attendants go but very seldom. Our fairest Sabbaths never bring one half of the people to the house of God (extraordinary occasions excepted) who are able to attend. Two meetings, which seldom reach one hundred and fifty attendants each, are all that are gathered from a population of thirteen hundred.

"The great question is, where shall we find a remedy? A revival helps the difficulty, but does not reach the whole extent of it. It rolls off a great amount of it from the shoulders of professors, who are too largely responsible for it. Much consideration and observation have convinced me that *early* training has the most to do with it; and in a revival of this we shall find the surest cure. Christian families are, by neglect of this, running down, dying out, and becoming heathenish. I long to see a tract prepared and published on this topic, and sown broadcast through our State."

The following plan, adopted and successfully carried out, may suggest important action to churches of all denominations. It is communicated to us by an eminent pastor:—

“About eight years ago, the two Baptist churches in Newark, N. J. agreed to unite their efforts, and a board of officers consisting of the pastors and four lay brethren were chosen to conduct the enterprise.

“This done, two localities were selected, and individuals were encouraged to go out and plant a Sabbath school and a weekly prayer meeting in each; then to place a good man at the post, who might ultimately become the pastor. When the enterprise had taken root, a church was formed of those who resided in the locality, and were willing to assist in carrying it on.

“At first they worshiped in public halls, and when more accommodations were needed, they were advised to go to work and get subscriptions for a new house. Then a society meeting was held, committees appointed, and pledges were secured to carry out the project.”

I will not add further particulars, but will state results. “Two churches have thus become four, besides a German church; and the membership has increased from 450 to 1,600. There is a firm union of entire membership in our common work. They have absolutely raised, for new houses, and salaries of mission pastors, (or will have done, after the payments of the coming three months,) about \$100,000, within the eight or nine years past; besides meeting their own expenses, and giving largely to spread the gospel in the region beyond; and there are but few men of wealth among them. The secret is not *dollars*, but *devotion* to a noble cause.”

Another minister writes:—

“In my large field of labor, I frequently meet with a class of persons whose views of the Lord's day, particularly as to its observance, are exceedingly loose. The missionary and colporter finds such persons in almost every quarter, and in such numbers that the fact disclosed by Dr. Dwight, and others, viz. that only about one third of the population of New England are constant attendants upon divine worship, is easily accounted for.

“During a recent visit to a destitute part of my field, I called upon a member of the Congregational church, who related to me the following: ‘A few Sabbaths since,’ said he, ‘on my way to meeting, (which was about three miles distant,) I was surprised to see a man of my acquaintance topping out his chimney. A little farther on, I saw another man at work hewing timber. Still farther on, I saw some men in a field making hay. I paused for a moment, and began to suspect that I had made a mistake as to the day. This may be Saturday, I thought, and I do not wish my neighbors to think me foolish enough to make a blunder of this kind. If I am mistaken my wife is mistaken also. Is it probable that we have made the mistake, or is it these men who have made it? I resolved to ascertain, and crossing a pasture through the bushes, I made my way up to the rear of the house of God, and lo! the

horses and carriages were there, and the people assembled for worship. So I found I had not mistaken the day.'

"Now for such a class of persons, (and they are not small,) we need your publications to distribute liberally among them. Tracts on the proper observance of the Lord's day, are just the things adapted to the wants of those who are engaged in labor, as this brother found them, on God's holy day."

A pastor in Maine writes:—

"On returning from near a quarter of a century of labor at the West, to take charge of a rural parish in New England, I have been forcibly and painfully struck with the exclusiveness with which ministers and churches confine their attention and labors to members of their societies, pewholders, and such as voluntarily seek a place in their houses of worship. I have yet to find the pastor who could tell me the number of families within the territorial bounds of his parish, or their religious affinities, or how many neglected public worship altogether, or where the children are on the Lord's day. And when, a few months ago, while laboring temporarily in a flourishing town in the interior of this State, I took a census of all the school districts within the parish, the church were astonished to be told that one half the families in their central district attended no meeting, and that fifty-four out of the sixty were without a family altar! Much the same was true in the other districts; and they had only about thirty Sabbath scholars where there were four hundred and fifty children!

"And in my present parish, on similar examination, the church were appalled to learn that in four school districts in the distant parts of the town, embracing 140 families, smart, enterprising, and well to do in the world, *there is only one male member of any church*, and only about *three* females in each district; and that out of nearly 1,300 children who draw school money, there has not, heretofore, been over 300 in connection with Sabbath schools.

"In my opinion, a thorough examination in all our towns and cities, such as could be made with perfect Christian kindness and courtesy, and such as ought to be made in Christian faithfulness, would disclose facts over which pastors and churches would 'sit down and weep and mourn and fast certain days,' with Nehemiah, and almost spontaneously come together in solemn synod to inquire, 'How shall these wastes be rebuilt?'"

Again he writes:—

"Our town presents a fair opportunity to try some method of home evangelization. It has nearly twice the territory of most New England towns, with a population of about three thousand souls, several small places of business, but no commanding central village. There has been a Congregational church here for nearly one hundred years, and the pastor, preaching in different places, has been the minister of the town. For a long time his meetings were attended by nearly the whole population. But from causes already mentioned, they have fallen off, till not over one hundred out of six hundred families are connected with a Congregational society. The same may be said

of the Methodists. On two promontories extending into the sea, are one hundred and forty families, where there is no stated Sabbath preaching,—but few fathers, and not more than *fifteen* mothers, are connected with any church; yet they are a thrifty, enterprising, active people. Some other quarters are nearly as destitute of professing Christians.

“Immediately on assuming the charge of the little church here last spring, I took a religious census of all parts of the town, not supplied by other churches, and as the result, laid the above facts before my people, and urged upon them the duty of considering this as our own missionary field, and ourselves a missionary organization. They consented to my laboring on week days as a missionary, and agreed to aid me as they could.

“I prepared a sermon from the text, ‘These words which I command thee this day, shall be in thine heart, and thou shalt teach them diligently unto thy children, when thou sittest in thine house,’ &c., and preached it in all destitute parts of the town, calling upon the people to organize Sabbath schools for this purpose. At the same time I offered a small reward to every child that would commit the Lord’s Prayer and the Ten Commandments; a little larger one to all that committed the Sermon on the Mount, and a Bible to the one who committed the largest number of verses in town; and for all, a grand jubilee in the fall.

“We succeeded in starting a school in every instance but one. Then an aged widow took it up, and gathered one of the most interesting schools in her own house, that we have had in town. Eight schools were thus established, embracing over 400 members, where 70 were reported last year; besides five schools established by others, making thirteen within, and on the borders of the town.

“We made special efforts to aid the children in *singing*, and were astonished at the multitude of sweet voices among them, and the readiness with which they learned the tunes. In each school they practiced one piece, which they were to sing alone at the jubilee, and others which they were all to sing in concert. We were also greatly assisted in sustaining an interest, by the partial donation of three libraries from the Massachusetts S. S. Society, and numerous tracts and papers from the American Tract Society in Boston. And now our hearts are filled with gratitude in gathering the *first fruits* of this sowing.

“A very general interest was awakened in the study of the Bible. Forty-three thousand verses have been committed to memory. In those one hundred and forty families where there is no stated Sabbath preaching, the morning has been diligently employed in committing their lessons; and the afternoon, from 2 to 5 o’clock, without weariness, in reciting, singing, and rehearsing religious pieces, so that there has been but little walking or other Sabbath desecration. Parents and young men have assembled in great numbers, with the children, and listened to their songs and their rehearsals. Bible classes have been held in many of the schools; and while I have seldom been able to gather more than one hundred and twenty-five persons at any one

point to hear me preach, my soul has been cheered with the recollection that in various places five or six hundred more were assembled, and learning the *words* that God has commanded.

"The Lord has appeared in a little school in the corner of three towns, chiefly under the wing of a Baptist church. Two young ladies (neither of them professors) gathered it in the spring, and got a mother in Israel to come in and open it with prayer. Now those young ladies, and all the teachers, and all the scholars over ten years of age, are rejoicing in the love of God; and many of their parents and elder brothers have been brought in with them; so that about *sixty* indulge hope in the mercy of God, where they have enjoyed only one week-day lecture monthly, in addition to their Sabbath school. There are also encouraging indications in the school kept in the widow's house, and a few cases of awakening; and we hope to see all of that school brought to Jesus. It is her daily prayer.

"There are other schools, that have been conducted without a pious superintendent, or teacher, or any scholar professing godliness. They were opened with reading the Bible and singing, and have been sustained with unabated interest. All promise to commence another spring with fourfold energy. Another season I hope to number eight hundred in these schools.

"Our jubilee was a jubilee indeed. The schools, drawn in hay-carts trimmed with evergreens, came together in a grove. Persons who had never seen each other before, came from all parts of the town, marching in procession, and sung, prayed, talked, and feasted together; and all went home again in their carts, singing, with a will,

‘I am glad I’m in this army,
Yes, I’m glad I’m in this army.’

Sympathies were awakened and friendships formed which will endure for life; and when one from among those hundreds of children shall pass away from earth, (as by the goodness of God, not one has done the present year,) many will exclaim, ‘Oh, I saw her! She sung with us at the jubilee!’ Blessed children! May they all sing in heaven. And may God incline all pastors and churches to consider themselves his apostles to all the dark corners of their towns, till the watchmen shall see eye to eye, and the WORD OF THE LORD shall have free course, and be glorified."

A pastor in Massachusetts writes: —

"DEAR SIR: In the first parish in Northbridge, there has been since October, 1858, a regular monthly distribution of tracts. The work has been carried on by a committee of volunteers from the church and society, — some men, some women. The tracts have been, by one or two families, refused, by a few received with indifference, and by all the rest, the great majority, welcomed with expressions of gratitude to the distributor, and with an evident desire to read them. In some cases, a single member of a family, himself interested in the tract, has prevailed on the other members, who were indifferent, to listen to the reading of them. In this way many have been

reached, who could hardly have been persuaded to attend church, or to engage in religious conversation, except for the sake of controversy. One old man, a notoriously bitter and profane enemy of religion, who greeted the tract distributor on his first visit with a violent denunciation of '*ministers*,' has, in manner at least, been thoroughly changed, and though he has received no evangelical influence from earthly sources except through the tracts, and the person who carried them, there is great reason to believe that he is changed in heart, and has become a truly regenerate man.

"Since the distribution commenced, there has been a marked increase in the attendance on the public worship of the Sabbath; probably not less than fifteen per cent. In some cases, the influence of tracts in securing this result can be distinctly *traced*; and in many others the same influence is believed to have contributed largely to the same end. In most families the children have manifested a peculiar interest in the tracts. This has sometimes been the case when the parents were indifferent. One incidental and yet very important benefit of this work has been found in the opportunity which it furnished for an easy and natural introduction to conversation on personal religion. During the holidays (last winter) an attempt was made to circulate the publications of the American Tract Society as gift books, both for children and adults. Some were sold in most of the families visited."

The above correspondent, since writing, has said to us that this tract distributor had been to him as *his right-hand man*.

Another pastor in Massachusetts writes:—

"We are surrounded with infidelity, and efforts made by ourselves would at once excite a strong, organized opposition. Therefore we ask you to send one of your own colporters, who shall have our sympathies and prayers, and who can certainly labor to advantage here."

The following are the results of a month's labor of a colporter sent to this place:—

"Amount of books sold, \$28; besides many tracts given away. Number of families attending no place of meeting, or no evangelical preaching, 141. A tract was left at every house."

The pastor of the church, in expressing his gratitude for this labor, says:—

"Judicious and devotedly pious young men ought to be set to work by hundreds, in the way your colporter is engaged. It will do *them* good, as well as advance the cause of Christ. I hope your Society will increase its labors in this department. Take courage, my brother; the Lord is with your Society."

A colporter says:—

"In one town which I visited, only five out of forty-four families maintained family worship. The leading religious influence is Universalism, and the people seem not to know that there is any spiritual life higher than their good moral works for the present, and a general salvation for all. There is no weekly prayer meeting here; but singing and dancing schools are sustained, and the ear is pained with profanity in the streets. This is a town which for loveliness of situation can hardly be surpassed."

Another writes: "During the month of December, on account of stormy weather and the blocking snows, I have been able to accomplish but little. Some parts of this region are very destitute and very poor. In one neighborhood of sixteen families, all but one were destitute of religious books, and all but two destitute of the Bible. In another region I visited, they had had but two or three religious meetings for a year and a half, and those held by an adventist. Infidelity seemed to abound.

"I believe if a thorough exploration of this region could be effected, and accurate reports made, it would do more to draw out the liberality of our people than any other instrumentality that could be employed."

A pastor in Rhode Island has sent a report of the labors of a colporter supported by his church, from which we make the following interesting extracts:—

"Most of his time was spent in a neighboring town, which is destitute, to a great extent, of religious privileges. Here he labored, visiting from house to house, conversing, singing, and praying with the families, appointing and sustaining religious meetings, laboring for the Sabbath-school cause, and circulating the tracts and books of your Society as far as possible. The grants here made exceeded the sales, excepting one 'Religious Library' which was bought by subscriptions taken up for a minister who preaches a portion of the time in one of the villages.

"Novels were called for by some who cared not for religious reading. In one case a young man expressed a wish to obtain some new novel. Finding that the colporter's works were of a different kind from those which he desired, an offer was made by him, half-scornfully and somewhat mistrustfully, to exchange some of his old books for the new ones. The proposal being accepted, an old copy of the Arabian Nights was brought forth, and for it Baxter's Saint's Rest was given. It is hoped that in answer to prayer, the reading of this work will lead the young man to say, Old things, with me, have passed away, and, behold, *all things* have become new."

Kindness and courtesy were generally manifested toward the laborer in all his intercourse with the people. The seed there sown, it is hoped, has already borne some good fruit. A general view of the nature and character of his work can, perhaps, best be given by an extract from a letter received from him while laboring in another field. He writes:—

"We have held several meetings on different parts of the island (a small island in our bay). They have been well attended. A solemn stillness prevailed while speaking of Christ, and him crucified, and the people seemed to listen as for eternity. After conversing and praying with the families all day, I have been so fatigued at night, that several times, when I got to the meeting, I did not feel able to address them. But the Lord has made his strength perfect in my weakness, and put words in my mouth, so that at the close of the exercises, I felt stronger than at the beginning. I feel persuaded that the spirit of God is moving among this people, and am in hopes to hear of a great revival of religion on this island. God grant that it may be very soon."

The following is, in substance, an account which he gave at one of the prayer meetings, of his labors among the Catholics.

THE BIBLE OWNED IN COMMON.

"Having made several unsuccessful attempts in an Irish Catholic community, to converse with the families, the case was at last given up as apparently hopeless, yet it was especially commended to God in prayer. The next day, in passing the same place with my books, some boys just returning from school manifested a desire to see them. Their wish was gratified, and a few small tracts with pictures given to them. One of the boys wanted to have the colporter go home with him, and so he did. The lad introduced him to his mother, as 'the man who gives away books.' He entered into conversation with her socially, and soon four other women came in, mothers of other boys who had received the picture-books. He told them about his books, and something about his work. They became interested. One, seeing a small gilt Bible among his books, inquired the price of it. It was fifty cents. The attention of all being called to it, they began to talk among themselves about buying it. But not only had no one of them money enough so to do, but their mites together were not enough.

"Observing their interest to have this Bible, the colporter proposed that they buy it in company, he offering himself to be one with them, and to pay his part, leaving it to be kept in the house where they then were, for the use of all. To this, assent was given, and so the Bible was bought. The woman of this house being the only one of their number who could read, they were to meet there to hear it read. It was determined that it should be said that it belonged to the colporter, to keep it out of the hands of the priest. Bibles, it seems, had been distributed among them by an agent of the Bible Society, sometime before, but had all been taken away by the priest. This they wished to keep out of his hands.

"The next day, as the colporter was passing this house, he was called in by this same company of women, and, at their request, read to them from the book which they now owned. Again and again he met the same group, to which a little child had led the way, and for the same purpose. He conversed and prayed with them also. When at last he left the place, it was with the humble hope that the seed here sown would at last be found yielding an abundant harvest."

A pastor laboring in Massachusetts writes:—

"I am in a township containing 1,081 inhabitants, with five members in the Congregational church, and possibly twenty-five in the M. E. church;—pastors in both. The town was without preaching for three years, and it is *heathenish*.

"We are struggling to begin. Can you send me a donation of tracts, with your imprint upon them? Also a bundle of Tract Journals? We are in distressing need. Send also a few dozen French and German tracts, and others adapted to meet the case of Irish Catholics. We have three hundred of foreign population."

From a pastor in New York:—

"You have my prayers and best wishes for success, especially in the effort suggested by one of your secretaries at the meeting of your General Association, namely, inducing the churches to do the colporteur work in their respective fields. It is the *great instrumentality* which is wanted for Home Evangelization. If rightly put in operation, and vigorously pushed by your committee, it will change the whole character of our churches. From being hives of drones, they will all become working bees. And the work will not stop with colportage. I want to try the plan."

A pastor in Maine says:—

"We are doing our best to organize some movement here, but it is yet in embryo. Oh for wisdom and strength! I sometimes visit twenty-five families in a day, skirting along our forty miles of sea and bay shore; find them all accessible, and want to go again the next week; but when shall I get round once? And 'whom shall I send, and who will go for me?'"

HOW TO PREACH IN THE WINTER.

We commend the following letter to pastors who feel themselves unable to prosecute their parish labors in mid-winter. Were the methods adopted by our esteemed brother carried out by all pastors, we should soon have little further occasion to speak of outside *destitutions*.

"I have recently adopted a plan which I hope will be very useful. The blocking snows of winter have broken up my circuit of evening lectures to a great extent, and I can not get personal access to the people; but I have a register of all the teachers and children in our eight Sabbath schools, and I have made a catalogue of them, and determined to devote an hour every evening to the contemplation of them, *seriatim*.

"I gather round me my eighty Tract Journals, a pile of tracts, and packages of children's books, with a few packs of envelopes, and, selecting a particular school, I think, 'To whom shall I write a note, and what tract shall I fold with it and send?' So I make up a package to that school; and the

next night to another; and our good postmaster sends them with the mail matter to the different neighborhoods; and the next time round I will write to others. So I can be preaching all over town, while the wind whistles and the snow blows against my windows, laying the whole land under embargo; and I keep up a fresh electric communication between my own soul and the hundreds of children along the line.

“And I can recommend it as a sovereign cure for the blues, and all other colored gloomy vapors. If any brother begins to sigh over a broken promise of a lecture, or any other sorrowful disappointment, let him conjure up before him, in his cosy study, the bright faces of forty children as he has seen them, and their sweet voices as he has heard them, in the Sabbath school, and begin to despatch loving pages to them, and he will soon feel a warm place in the pericardium, and rejoice in the northeaster. TRY IT.”

A distinguished minister in Vermont writes:—

“The church which Christ has redeemed must be a *working* church. Too many Christians, in these days, seem to regard themselves as passengers on a ‘Celestial Railroad,’ with nothing to do but to be carried to heaven. Or, to illustrate the idea in another way, they regard their vocation to be to attend upon Christian worship and ordinances, for their own edification; to be fed and nourished, while the ‘work of faith and labor of love’ is to be done by the men of the pulpit. A change of the habits of thought and life among Christians, on the whole subject of Christian efficiency, needs to be brought about. Your monthly *Journal* may do much to promote such a change.

“The tract ‘Katy Ferguson’ is an excellent one. I wish every Christian, south and north, had one to read, as teaching them to do good. I thank you for it.”

PASTORAL COLPORTAGE. — A letter from an esteemed pastor in New Hampshire says:—

“I am going to be a tract distributor myself, and I will endeavor to enlist my church in the work. The first thing to which I propose to direct my attention is the quickening of my church to greater spiritual life and activity. You can not think how much we need it. In connection with this, I hope to secure the conviction and conversion of those attending upon the means of grace. And thirdly, to reach as far as practicable, the multitude that scarcely, if ever, see the inside of a church, from one year’s end to another.

“I wish you to send me some of your publications adapted to the above-named objects. If you will furnish me with any thing for gratuitous distribution, I will see the work done to the best of my ability.

“May you and your committee have all-abounding grace, with singleness of purpose to do the work, to which, as I think, God in his mercy to the church and to sinners, is calling you.”

A PRIVATE DISTRIBUTER. — “Rev. Mr. —, a blind man, buys the Tract Society’s books, and makes a living by selling them. He has pretty thoroughly canvassed this county.”

MICHIGAN. — “The tracts you so kindly procured for me, are doing a good work. Some are reading them with much anxiety. One lady, to whom I gave one, wanted to know how I knew any thing about her private sins, which the tract had sought out, and though angry at first, came afterwards with bitter weeping to know the way to Christ.”

ILLINOIS. — “I thank you for your donation of papers, tracts, etc., for me to distribute in this far-off land. I took a Swede woman with me for an interpreter, and visited fifteen Swede families, besides many scattered all over town as servants. They were very glad to get tracts in their language. Many of them took my hand, and said, ‘Tank you,’ which was all they could say in English. The Swede minister said they were just the thing for his poor people. He asked for a copy of each tract I have, which I shall give him when I go around again. My Swede woman said all the people talked about the tracts Sunday, and the minister preached about one of them.

“My Swede interpreter was a great help to me. She told me where to leave temperance tracts; she would say to me at the door, ‘*This awful drinking fellow here.*’ The German tracts were gladly received, — there is a revival in their church at this time. We found one man reading his Bible; I gave him a tract; he asked in broken English, if I could let him have more, for all the ministers came there.

“May the blessing of the Lord rest upon you in the good work in which you are engaged.”

We give below the quarterly report of missionary labor received from a pastor in New York State, who has entered with a warm heart into the work.

Population of parish.....	800
Districts in the parish.....	20
Church members engaged in this work.....	20
Families visited.....	140
Neglecters of public worship, — families.....	26
Copies of Journal distributed.....	140
Pages of tracts.....	1000
Volumes.....	40

The following is an extract from the “Report of the first day’s work” of a young convert and a young church member. It is sent to us by a “rural pastor.”

“Two unworthy disciples of Christ, to whom he had committed two talents and who had long hid them in the earth, and said, ‘I was afraid,’ — determined at last that they would dig up these talents, knowing that their Master had declared, ‘I will come again, and unto every one that hath shall be given, and from him that hath not shall be taken away even that which he hath.’

“Following the instructions of Christ, and the request of their pastor, they start for the first time on the road, with tracts in their hands, and invitations on their lips for all that would accept.

"They enter a hamlet, but how shall they begin the conversation!

"Have you been up to our prayer meetings lately?"

"No! but I should like to go very much indeed."

"Ah, the ice is broken, and how willing and desirous do they find the family to converse about Christ and their own souls. With tears the parent exclaims, 'Oh that I might find Christ precious to my soul!' After praying, as they rise to leave, the mother says, 'I thank you very much for coming to see us; for I seldom meet a Christian to talk with me now.'

"They leave, strengthened and cheered, and feeling, if every other family should say, 'We don't want to hear you talk religion,' they have been amply paid already.

"But surely the Lord is with them; for *all* cordially receive them, and all ask why Christians have not been to see them before, and to talk about Christ; and nearly all were willing to be prayed for.

"If the souls of these two brothers were ever blessed, they were blessed on this mission; and they would say to all to whom God has entrusted one talent, 'Go forth and seek for more, and you shall find.'

"These brothers visited some eight families that afternoon, most of whom were not accustomed to attend church. Some whom they visited are already converted, and others inquiring. How long would it be before such labor would bring back the multitudes to the fold of Christ? 'Go thou and do likewise.'"

FOREIGN MISSIONS.

OUR Foreign Missionaries still call loudly upon us for aid, and we hope ere long to do more for them than ever before. One thousand dollars have been granted during the year, to be expended in printing at foreign stations, distributed as follows:—

To the American Board, for the Northern Armenian Mission, \$400; Baptist Missionary Union, \$200; Episcopal Foreign Missionary Society, \$100; Freewill Baptist Missionary Society, for Orissa, \$100; Russia, \$100; Italy, \$100. Applications had been made for this aid, and in some cases in such earnest terms as to make us sincerely regret that the appropriation could not have been larger.

ITALY.

The condition of Italy, in her struggles for freedom, is every day becoming more interesting. She is earnestly asking and *expecting* sympathy and help from this land of free and Christian institutions. The following extract from a letter lately received by

the Rev. Dr. Kirk, from Florenee, will be read with interest by all whose attention has been called to recent events in Italy, as an indication that the fields are whitening there "already to harvest."

"Since the Grand Duke left, and liberty of conscience was granted, an idea which has long lain in my mind has taken practical shape. I am anxious to see American and British Christians united heart and hand in missionary enterprise here as in Turkey. We are full of well-grounded hope that this breathing time of liberty is but the foretaste and pledge of constitutional right and full toleration. The events of every day confirm our fervent hope. If so, then our ordinary sources of help and prayer and counsel will not suffice. If Italy is to be thrown open to the gospel, the whole of Christendom must come to our aid against the mighty foe, the Papacy. I have written to New York a general note like this present. Mrs. S—— is also enlisted, and writes to persuade a young Italian minister in America to come over, and under the standard of the ancient and energetic Vaudois, spend his life for the spiritual good of his native land. We have brought Vaudois and other evangelists to Tuscany, whenever we could find men capable; colporters, also, are going about in town and village, selling the word of God and evangelical treatises.

"We continue to translate the best religious works of America, England, and France; a school for Protestant children has just been started, and in full faith that God will support all the schemes, another for girls is in present contemplation. We also propose to establish a depot for all Italian religious literature, whether native or translated, of every society, to be a central store like the Bible depot, which, at the expense of the London Bible Society, has a month ago been set up in Florence, and which relieves me of the romantic duty of receiving "seeds," as we called them, in ones and twos from Christian travelers coming from Leghorn, and dispensing them cautiously to the converts. We ask you, earnestly, to help us. I hope soon to visit America, and give you the news by word of mouth. God's people in Britain are alive in regard to Italy, but with the many efforts they have already on hand, and the number of men and appliances of every sort which must be set in operation here, if the land in its length and breadth is opened to God's word and God's messengers, we shall need your help, also."

We trust the one hundred dollars we have just granted to Italy, will be but the earnest of what our friends will enable us hereafter to devote to them.

We may have the privilege of furnishing "gospel tracts" to other countries, across the water. The following is from Rev. H. G. Guinness, on the eve of his departure from our country, where his faithful labors will long be remembered.

"BUFFALO, May 23, 1860.

"DEAR SIR: A Christian friend of mine in Dublin, — H. Bewley, Esq. — who publishes, principally at his own expense, large quantities of religious tracts for gratuitous circulation, is anxious to obtain good American *gospel* tracts. I think his object is to make extracts from them, for republication and circulation in Ireland and England. He has written to me to obtain him the tracts of the Boston Tract Society. He only wants *thoroughly gospel* tracts. If you have two or three dozen different tracts *of this class*, will you kindly put them up, and direct them to me, that I may get them on my arrival in Boston, on my way to England?

"Hoping that you will be able to furnish me with some really *gospel* tracts, which my friend has not seen before,

"I remain yours very faithfully,

"H. GRATTAN GUINNESS."

The following appeal is from the missionaries in Turkey.

"CONSTANTINOPLE, June 24, 1859.

"SECRETARY OF THE AMERICAN TRACT SOCIETY, BOSTON.

"Dear Sir: We are appointed by the Northern Armenian Mission, in annual meeting assembled, to express to you the thanks of the Mission for your donation the past year, and to lay before you our present wants.

"Although we are called the Armenian Mission, yet in reality the Armenian race is but a small, and a very small, part of the vast population for which, directly or indirectly, we are called to labor. There may be two, or two and a half, millions of Armenians in the empire; and among them the Lord has chosen first to establish his church and to make known his glorious gospel. We greatly need your aid for them. More than half the books and tracts which have had a most important influence in bringing forward this work are out of print, and the little communities and churches where they have exerted their blessed and saving influences have long been calling, but in vain, for a new supply.

"But we have sixteen millions of Mussulmans who have begun to inquire after truth, and for them your work has but just commenced. Now is pre-eminently the time to hope for great results from a wide diffusion of the truth, in the form of awakening and instructive tracts, among this great Mussulman population. Some of the great elements of Christian truth enter into their system. Their position, in distinction from the nominal Christians around them, may be characterized as one of honest ignorance rather than drivelling superstition. They have also noble elements of character, and when recast in the Christian mold, the dross refined away, and the pure gold polished, Christianity will find in them a peculiar and bright reflection. Can you not leave a part of your work in a land already flooded with truth, and come to these sixteen millions in almost total darkness? We will venture to put you down for five hundred dollars for this department, and then we must exclaim, 'What are these among so many?'

"We have also commenced a work among the Bulgarians. This field is divided between us and our Methodist brethren. Whatever we publish is equally for them, and whatever they publish is equally for us. The Balkan Mountains separate our fields geographically, — spiritually, it is one. We have the common and glorious work of making known Christ to this remarkable and unique people, so long neglected by the Christian church. When Christianity, from the eighth century onward, was plunging into deeper and deeper darkness, the Paulician sect found a refuge and an immense and powerful development among this people. It embraced millions who received the truth of Christ with Protestant simplicity. Remnants of the sect still exist, but the fire has gone out on their altars. The double yoke of Moslem and Greek oppression has sunk this noble people into deep degradation, destroyed their libraries, rifled and burned the historical and literary treasures of their monasteries, and indeed, blotted out their literature from under heaven. But this nation is waking up with a power and zeal that seem inexplicable and almost alarming. It is multiplying its schools. It pays its teachers higher wages than are elsewhere known in the East. It has a raging thirst for books, of which it finds itself destitute. Our little tracts, distributed gratis, have sometimes been sold from one to another at more than twenty times their original cost.

"There are seven and one half millions of this Slavonic race in the empire, of which the Bulgarians are about one half. There is no other people, we are confident, on the face of the whole earth, — no other people or tribe, great or small, on the islands or the continents, at the same time so destitute of truth and so eager to receive it. The origin of this singular phenomenon lies deep in their national character and history, and in that forecasting and controlling Providence which is wise in counsel and wonderful in working, and which makes its countless lines of action converge through long centuries to a common point.

"We invite you to enter this field. It has long been a desert, but now the Burning Bush is here, and we pray you to turn aside and see this great sight, and hear what the divine voice will say to you. We will venture to pledge you for a thousand dollars, as the smallest boon you will dare to bestow on these groping millions who cry to you for light. We leave the Armenian field open to your largest benevolence, feeling assured that we can profitably use more than you can give. Last year we hoped for ten thousand dollars from all sources, and we obtained hardly half of it; and now our wants are greatly increased, and our sphere of labor enlarged.

"May you and we labor on in faith and hope, till we see the triumph of the gospel of Christ over every form of evil, both in the New World and the Old.

"ELIAS RIGGS, *Chairman,*

"J. F. PETTIBONE, *Secretary,*

"*Northern Armenian Mission.*"

The following letter has been received from the Rev. Mr. Bliss, who is connected with the Northern Armenian Mission, to which a grant of five hundred dollars was made by this Society.

“ CONSTANTINOPLE, March 21, 1860.

“ My dear Sir: Herewith you will receive an account of the manner in which the grant of five hundred dollars from the American Tract Society, Boston, to our mission, has been expended.

“ The book on ‘ Repentance,’ (to which reference is made in the account,) is a translation of one with the same title, published by the American Tract Society, Rev. C. Walker, D.D., author. The tracts, ‘ What is it to believe in Christ?’ and ‘ The Church in the House,’ you will recognize as old acquaintances in the English language. That on ‘ Salvation’ is made up principally of Bible extracts, pointing out the way of salvation.

“ Circumstances which need not be detailed, prevented the expenditure of your grant for 1859 till quite at the close of that year and the commencement of 1860. But the work is now done, and we come again with our request for more aid for the present year. The Mission, at its last annual meeting, presented to you the wants of Turkey, and I will only now say that the demand for books and tracts is continually and rapidly increasing over our whole field. The issues from our central Depository here in Constantinople, during the first two months of the present year, have been nearly double what they were during the corresponding months of 1859. Missionaries and the native brethren are making more use than ever before of short, plain, pungent tracts, as an aggressive agency. We ask for your aid in the publication of such tracts. Will not your Committee grant us for 1860 at least one thousand dollars, and thus enable us to do twice as much work for you this year as last?

“ We have just commenced printing in Bulgarian, and the missionaries among that people assure us that our books are waited for with much impatience. We hope soon to be able to print tracts for the Turks in their own language. Difficulties with the censorship have thus far prevented; but when this obstacle is removed, there will be opened before us a wide door of usefulness. Will you not help us to enter it? Tracts are already prepared for the Turks. We wait for permission to print, and for the means of defraying the expense. The Lord will procure for us the *first* in his own good time. May he also enable you to furnish us the *second*.

“ In behalf of the mission,

“ Most truly yours,

“ EDWIN E. BLISS.”

BURMAIL.

The distant East, as appears from the following extracts from a letter of a missionary, presents also a field of labor into which we would gladly enter if we could.

" BOSTON, April 30, 1860.

" MY DEAR SIR: The statements which I would beg you to kindly present to your Society, would be about these.

" Burmah seems to us to be the most hopeful field in the East for female cultivation. The women are remarkably active, strong, and shrewd. They usually transact the business, while they delight in having their husbands philosophers. As you know, they are not in the least secluded, but are left free to go as they like to all places of amusement. They are a nation of fascinating, *depraved* women. A few learn to read, but not more than one in five hundred, so far as my observation has extended. Now Burmah can never be converted till the women are. If a man believes, and thinks he will become a Christian, the first thing he meets is the scorn, ridicule, and curses of the female inmates of his household. His mother upbraids him, and tears off his top-knot; his sisters revile him, while his wife flings about the furniture, tears off her own hair, casts, very likely, her own babe from her with fury, and takes another husband. And I really do not believe that the men of Burmah generally have moral courage enough to stand all this,—indeed, I doubt if you would here in Boston.

" For these women of Burmah very little has yet been done. They plead hard for instruction; and I do fully believe a system of female colportage, vigorously pursued, would be crowned with success. There must be a class of *Bible-reading women*, native and foreign, to go from house to house, from hamlet to hamlet, from city to city, and devote themselves entirely to the work, following up their readings with tracts, wherever the women will learn to read.

" Now will you please bring this subject before the Tract Society, and urge it to start out in this new field?

" Very sincerely yours,

E. B. M."

The following shows another interesting field of labor, nearer home.

TRACT DISTRIBUTION IN CANADA.

LETTER FROM REV. H. WILSON, ST. CATHARINE'S.

" It affords me sincere satisfaction to be able to acknowledge, which I do most gratefully, the receipt of the parcel of tracts, Tract Journals, &c., which you have had the kindness to forward. Seldom have I received supplies so satisfactory and timely. The parcel came on Saturday evening, and last Sabbath, though I found but nine vessels in the canal, I supplied them; also seventeen families, including the Great Western R. R. station and two hotels, one of them German. To do this, I walked ten miles. I distributed one hundred and forty tracts, which, so far as I could ascertain, were well received.

" I am getting on with my work as well as I can in such depressed circumstances. If my mission was out of debt, I should feel rich, though I have not

money enough to pay the postage of this letter. I am called to walk by faith. Rather than actually suffer, I am obliged to borrow means to supply our present wants, and must look to the beneficence of Christians for the future.

"I hope to have two or three Sabbaths more, before navigation closes, to work for the sailors, and shall do all I can for them, as well as for the colored race."

We extract the following from the application of the Secretary of the Freewill Foreign Missionary Society:—

"DEAR SIR: I take the liberty to address you in regard to our mission interests.

"For more than twenty years, our mission in Northern Orissa has been supplied with tracts from the General Baptist Mission press, at Cuttack, in consideration of annual grants made by both the English and American Tract Societies for the province of Orissa. On account of the position of our Society on the subject of slavery, we have been prohibited from receiving funds from the American Tract Society, (N. Y.,) except on our own private responsibility. No alternative seems to be left us but to solicit aid from your Society, or to organize a Society of our own. We must have tracts,—our work can not be carried on without them. To keep up our present amount of tract distribution, we require from two to three hundred dollars annually.

"Will you not lay this matter before your Executive Board at an early date, and inform me of the result?"

Our committee at once voted *one hundred dollars* in response to this appeal.

LABRADOR.

REV. C. C. CARPENTER, who has spent two years on the coast of Labrador, in the service of the Canada Foreign Missionary Society of Montreal, and who, from the first, has been furnished with our publications, thus describes his approach to that inhospitable coast, on his second visit:—

"I sailed from Newburyport, in Massachusetts, the only port in the United States which regularly sends a fleet of fishing vessels to the Straits of Belle Isle. By the religious publishing societies of Montreal and of the United States I had been largely supplied with Bibles, tracts, seamen's libraries, and other appropriate reading matter, while the liberality of private publishing houses, chiefly in New York, had added a large quantity of books, both of a religious and general character.

"As a means of casting upon the waters the 'good seed' thus provided, the Female Bethel Society, of Newburyport, furnished a light and convenient boat, admirably adapted for short excursions in the harbors and among the islands of the coast. Conveyance for this, and much other freight,

together with my own passage, was generously provided by the Messrs. Bailey, in one of whose fishing-schooners, the 'Life Boat,' I sailed on the 2d June. The usual Nova Scotia fog enveloped us for the first few days of the passage, but 'lifted' just in time to reveal our perilous proximity to the rocky headland of Cape Ray. In this, and other dangers, God was with us. He gave us fair, fine breezes, and on the evening of the 9th we anchored in Bonne Esperance Harbor, having made one of the quickest passages ever known. The residents at this point had not yet emerged from their winter quarters, and I proceeded at once by boat, and on foot to Salmon Bay, my last year's head-quarters. At an intervening island, I was cordially welcomed by a young Esquimaux girl, whom I had met on another island the preceding summer. She presented me a finely-wrought seal-skin pouch, which she had made for me during the winter, and which, she said, was for the *Testament*. For at that time she had just been to a neighboring island to meet a Canadian priest, and confess her sins. I gave her a Testament, requesting her to read *what that said* about the confession and pardon of sins. And although, from fear of the priest, she had given away the Testament, she had subsequently procured one of the Bibles which I had left upon the coast for disposal in the winter. She had renounced Catholicism, and although she gave no evidence of *true repentance* towards God, was eagerly reading his word.

"Crossing Caribou Island, and shouting from its further side, my call was recognized by the people of the mainland, and a boat sent for me. They, too, kindly welcomed my return, and gladly received the intelligence that the plan for *the school* had been favored in 'America,' and was to be carried out. They had suffered a winter which, though shorter in its duration than it often is, had been unprecedented in its severity. During all this dreary season they had been in complete isolation from the outer world, having heard nothing from it for eight mouths. Although a contagious disease had prevailed extensively, only one person had died. He, however, was a man who had favored the mission work, and as the proprietor of a lucrative seal fishery, was able and willing to render more efficient assistance than perhaps any other. He had longed for the establishment of the mission, but, alas! like many others, who 'perish day by day' in unprivileged lands, with a faint appreciation of, and desire for better things, had died without the sight.

"Securing the use of a small, rude cabin, which had been previously used as a 'try-house' by fishermen engaged in the cod-liver oil trade, I made it my residence, storehouse, schoolroom, and depository. Here the children of the settlement, and, occasionally, for a few days at a time, those of other settlements, would gather for instruction in reading, writing, etc. The *wind*, the weather, the busy fisheries, which engross the entire time of the people during the brief period of the northern summer, as well as my own absences, and other duties, materially interfered with the progress and the success of the school. Still, some good was done, for a few ignorant children learned to

read. But *the Sabbath school* was never neglected or omitted, and those simple exercises which attracted the little ones to the little hut upon the seaside rocks each returning Sabbath morning, have more of hope and promise to me than any other means of grace. And the collection of shells, rocks, and flowers, which they often sent me from their island homes, as the only expression they were able to make of their gratitude and love, touchingly shows the vantage-ground gained for doing good among them, and the hopefulness of the work. Unused to all discipline, and generally unable to *study lessons*, those children are chiefly influenced and instructed by stories, pictures, and hymns. They remember the story; they carefully preserve the picture paper; they readily catch the words and air of the sacred song.

"The religious service, usually holden on Sabbath afternoon, in the largest room the settlement afforded, was generally attended by most of the inhabitants, and by sailors. The great difficulty was, and will be, till the completion of the mission-house, the want of a place large enough to accommodate the resident people and the many sailors who would be glad to attend. Besides the distribution of reading matter among those whom I met personally, packages, containing suitable books, tracts, cards, hymns, and papers, and usually *including a primer*, were sent to a large number of places and families entirely beyond the reach of any other influence.

"Many of these packages are doubtless completing their journeys by *Kamootik* this winter, but all will, I am sure, reach their distant destinations, and will throw a flood of light over the hundreds of souls in those scattered houses. This fact, while it gladdens Christian hearts, should also cause them to shudder lest the light, shining in darkness, be not comprehended, and urge them to pray that the Spirit may be there to illumine, bless, and save. I was able, also, by means of my little boat, to visit the fishing vessels which were anchored, either temporarily or for the summer, in the harbors of Salmon Bay and Bonne Esperance, and to scatter among them the simple tracts and papers which sailors are always glad to get. They are, I know, always read, and many times carried to other vessels, and to distant homes, scarcely less benighted than those of Labrador. Last year I gave to a sailor a Testament, in large print. This season I saw him again, and he told me that in his winter voyage to the 'South'ard,' he had given the Testament to a shipmate, who was anxious to possess it. I gave him another copy, and a few days since met him on the wharf, in a New England seaport, again bound to sea, with the Testament in his chest. The same sailor told me: 'We had a long passage home, and I opened the bundle of tracts and papers in the cabin, and all hands turned to and read them.'

"By such simple incidents as these, I am more and more convinced that the judicious distribution of simple tracts, accompanied by kindly conversation among seamen, however rough, wicked, and ignorant they are, is a means of doing good much undervalued and unimproved. In the different ways mentioned, 20,000 pages of tracts, 1,000 papers and magazines, and over 200 volumes were disposed of, besides a large number of cards, hand-

bills, and juvenile 'leaflets.' Nor were these quantities adequate to the demand, for I could have used many more, especially *children's papers* and *hymn books*, if they could have been procured.

"Although the winter season is intensely cold, it presents important facilities for labor which can not be performed at any other time, for then the people live near each other, in the woods of the interior; the adult population are disengaged from the toils which give them no leisure at other seasons, and the frozen bays, lakes, and rivers afford opportunities for visiting every settlement with the *dog-team*.

"Will not Christians, while they hear and respond to the louder, and more startling appeals, which come from the millions of China, Persia, and Turkey, also remember the simple story of those few scattered, unprivileged people of Labrador, and cherish a *prayerful, helping* interest in their behalf?"

Mr. Carpenter has since been ordained as a minister of the Gospel, and has left on his third tour; and in applying to us again for publications, gives a more minute description of the people and region where his self-denying labors are expended. The following is his letter of application:—

"May 4, 1860.

"DEAR SIR: I wish through you to lay before your Committee an application for a grant of books, tracts, etc., for distribution on the coast of Labrador. As this coast and its inhabitants are so little known in this country, you will pardon me for giving you very briefly and hurriedly, (for the ice is out of the St. Lawrence, and I am just on the point of sailing,) a sketch of the geography of one, and the history of the other.

"Situated between Canada and the frozen waters of the north, Labrador is an immense waste of rocks and lakes and moss, inhabited only by a few wandering Indians, and the cariboo or deer which they hunt. The coast is more barren and desert still, for it has no trees and but little vegetation. It is, however, populated by a mixed race, comprising the two native tribes, the Indians, (specifically called mountaineers,) and the Esquimaux, together with Europeans who have from time to time left the fishing vessels which from different countries annually visit that region for the capture of the cod. These have, in some cases, intermarried with the natives, and, with the French Canadians, form a large part of the population. They live wholly by fishing the cod, seal, and salmon, hunting the deer, and trapping the fox.

"In their short summer they occupy rude huts close to the seashore, — in the winter they retire into the interior, and spend eight dreary months of total exile from the outer world. They have no roads, but in the winter travel over the ice with dogs and sledges. They are usually ignorant, being, with the exception of a few who in early life lived in other countries, unable to read. They are superstitious, and have, I fear, no knowledge of a true

religion, and only cling to and depend upon the rites and ceremonies of a false. Roman priests from Quebec and St. John visit the coast, hold mass, grant absolution, christen the children, and return. I speak, of course, of that region bordering on the Straits of Belle Isle and the Gulf of St. Lawrence, where the Moravian stations of the distant northwest have not been heard of.

“Upon that part of the coast, I went a few years ago in a Newburyport fisherman, in pursuit of health, which had been lost in study. The destitutions of the people, and their eagerness, in many cases, to become more intelligent, left an abiding impression on my mind. Subsequently appeals were made to different societies, and the Canada Foreign Missionary Society of Montreal, a young and feeble organization, responded to the appeal, and resolved to establish a mission there. In their service I have spent two seasons upon the coast, traveling on foot and in boats along the shore, distributing Bibles and tracts, holding meetings, and teaching the children. The plan reported for the establishment of a station on Caribou Island in the Straits of Belle Isle, was adopted. Last year a frame was taken out and erected, but delays and disappointments prevented its completion, and a terrible gale of wind unroofed it. There is to be sent out, the present summer, material for the completion of this building, and for the construction of a winter-house on the banks of Esquimaux river. The summer establishment comprises the Bethel, the school, and the depository of books, tracts, and papers, for a long stretch of coast. In that season hundreds of sailors from different colonies, some themselves quite unprivileged localities, make the harbors of that region their permanent home, and come under the direct influences of the mission. In the winter, which is long and severe, and which I hope now to be able to spend upon the coast, the work will be in teaching and in such efforts as can best be exerted upon a hibernated and indolent community. Each year, I think, I have taken out small packages of tracts from your depository. I have found them, with all simple reading matter carried, eagerly sought and read by the inhabitants and sailors, and have forwarded them by boats, by sledges, and by the fishermen to many different and destitute places. My stock is always exhausted early. I frankly ask for as *large* a grant as you can give me of your excellent publications, for the field is a wide and much neglected one, and I can not receive another package from you till the summer of 1861. Leaving for another memorandum more practical suggestions as to kind of books, etc., and hoping that you will not refuse my claim, but follow its responding package with your prayers,

“I am, very respectfully, your young brother,

“C. C. CARPENTER.”

We supplied Mr. C. with nearly 100,000 pages of reading matter, suited to the wants of these poor but interesting people, and we hope his request that prayer should accompany them may be remembered by all the people of God.

TESTIMONIALS FROM THE SOUTH.

We have increasing evidence that the true position and aims of this Society are beginning to be appreciated even at the South. The pastor of a large and flourishing church in one of the slave-holding States, writes for our encouragement in our position and work, as follows:—

“DEAR BROTHER: Long since I should have acknowledged my indebtedness to your kindness in forwarding me a package of the excellent tracts of your Society; but my delay must not be set to the account of any lack of interest either in the position or movements of the American Tract Society, which you represent. My interest was not small in the beginning touching the entire matter of the Society at Boston taking its own business into its own hands. And yet, I may assure you, that interest has increased with every passing month to this day. I am of the opinion that the ‘people,’ that power lying back of all organizations and corporations, are more and more coming to have a similar interest, that must make its way to the surface somewhere. One, not obscure, has said that ‘the instincts of the people are wiser than the wisest statesmen.’

“There is, so far as I can judge, an increasing public sentiment in all this region in opposition to the policy of subjection—in our religious societies—to the tastes, prejudices, and demands of a portion of the people of this country, whose moral sense has been demoralized by the power of slavery. I like the firm, and, as I think, the only true position the Society at Boston has taken. It will at length commend itself to every Southern conscience to which it can gain sufficient access.

“The ample package of Tract Journals you sent me I forwarded for distribution in *Georgia*, thinking they might be useful in that vicinity. I like the Journal and Child at Home, exceedingly, and am happy to receive them, as I have from month to month. I hope a straightforward manly course by your Executive Committee at Boston will insure the wide circulation of your issues, and the influence of the Society, and I shall do what is in my power to secure that result.

“Truly your brother, ———.”

Another pastor writes us also from a slave State, as follows:—

“DEAR BROTHER: Let me acknowledge with thanks the receipt of copies of the Tract Journal and Child at Home; the one full of interest, and the other beautifully attractive. I received also a circular, a few days since, calling attention to the American Tract Society, Boston.

“I scarcely needed it, for I have felt an increasing interest in your Society, and a growing confidence in the judicious wisdom which has characterized its management. I believe that it stands on the true platform in reference to the great question which occasioned it in its present form.

While we may have the fullest assurance of the good intentions and the integrity of those who have been so long at the head of the American Tract Society, (and I have from my childhood been accustomed to look up to them with respect, even as I spent much of my early life almost under the shadow of their buildings, both old and new,) yet we can not but mourn at the humiliating spectacle of an institution set to teach and diffuse the truth of God, ignoring the existence of a gigantic system, which embraces essentially, in itself, most of the deepest wrongs which can be perpetuated upon man.

"It is, however, but one more illustration of the character of American slavery. The evils of slavery are essential, organic, and necessary; there is, there can be no slavery without them. When you attack the evils, you strike at the system. When you inculcate the duty of teaching and elevating the slave, you are urging the making of a *bad* slave. When you urge the protection of chastity, the sacredness of the marriage relation, parental duty, the inviolability of the family, you urge what would soon make slavery impossible. The man who loves slavery is logically right when he forbids you to bring the gospel to bear upon it.

"In this aspect, the duty of doing what your Society proposes and has done grows clear and emphatic; the whole gospel must be preached. Our hope is here. The gospel will one day bring the system to an end. It will do it by no violent and abusive onset, — by no hastening of emancipation before the time, *but by gradually taking the life out of it*, because it brings round it an atmosphere which it can not breathe. To create and diffuse that atmosphere is our duty; and may the Lord of the gospel make you wise in the work. I can of course make no collection for your Society in my church, (the times are not advanced far enough for that,) but please accept the enclosed as a small token of my personal interest in the Society.

"Yours very truly,

———."

LETTER FROM THE SOUTH. — A gentleman in Tennessee, in sending his subscription for the Tract Journal and Child at Home for 1860 and 1861, adds the following: —

"Please do not think I am an abolitionist. No; but I like to keep posted up, and *your Society, by its kindness, is better calculated to win us over than any other I know of.*"

AUXILIARIES.

A number of influential auxiliaries have been formed during the year. They have all commenced aiding us in funds, and they are also undertaking to do the local work in their own destitute places. We look to them, also, for the superintendence of distribution and of colportage for regions round about them. Such an assumption of responsibility will greatly relieve our own Executive Com-

mittee, and it falls in with one of our recognized principles, viz:— that responsibility is not to be concentrated here, but diffused as much as possible. It is very desirable that these auxiliaries shall be multiplied not only in the larger and more central places, but in every town where local labor can be performed, or where we are expected to extend our influence.

The principal of these auxiliary or co-operating institutions are the following.

UNITED WESTERN TRACT AGENCY.

A convention of the friends of the Tract Cause in the West was held in Chicago, on the 18th and 19th of October. The design of it was to consider the present position of the cause, and of the several Societies connected with it, since the refusal of the New York Society to publish upon the subject of slavery, and advise as to the course which its friends at the West should adopt in the existing state of affairs. A very large representation was in attendance from Ohio, Michigan, Indiana, Illinois, Iowa, Wisconsin, and Minnesota, together with gentlemen interested in the cause from Massachusetts and New York.

The convention was called to order by Rev. W. W. Patton, of Chicago, and the following were appointed as permanent officers.

President — Rev. H. D. Kitchel, D. D., of Michigan.

Vice-Presidents — Rev. Henry M. Storrs, of Ohio; Rev. S. S. N. Greeley, of Michigan; Peter Page, Esq., of Illinois; Rev. W. Perkins, of Indiana; Rev. O. O. Stearns, of Wisconsin; Jacob Butler, Esq., of Iowa; Rev. A. L. Riggs, of Minnesota.

Secretaries — Rev. A. J. Joslyn, of Illinois; J. Learned, Esq., do.; Rev. S. D. Cochran, of Michigan.

The Secretaries of the American Tract Society at Boston, and the American Reform Book and Tract Society at Cincinnati, were present, and by request stated at length the present condition and operations, as well as the proposed plans of the two Societies. These were followed by a free and earnest discussion, extending through two days, upon the entire aspects of the Tract Cause, and especially of the duties connected with it growing out of the existence of slavery. This discussion was fraternal, and disclosed, without a single dissenting voice, the desire of the convention that the condition and wants of four millions of enslaved Americans should not be excluded from the utterances of Societies which profess to speak in the name of him who came to preach

the gospel to the poor, deliverance to the captives, and liberty to them that are bruised.

The result of these deliberations was the unanimous adoption of a plan of operations in the West, auxiliary to the Societies at Boston and Cincinnati, as presented in the following

REPORT.

That a large and increasing number of Western churches, of various evangelical denominations, have ceased to contribute to or co-operate with the American Tract Society at New York, on account of its submission to a political and sectional influence, and its making an exception, — among all the subjects to which Christian truth can be applied, through a sanctified literature, — of *that one great moral evil*, on which the interests of “vital godliness and sound morality” require the churches of this land specially to speak. Ecclesiastical bodies, churches, and individual Christians every where among us have taken this position. It is to be expected that it will be well-nigh universally taken, as the wants of Christ’s cause, and the hopeless silence of the Society at New York, on the whole subject of slavery and its relations and fruits, become more apparent. Yet the churches have not been separated from the Tract Work by the defection of that Society, and need to be now more largely and efficiently engaged in it than ever, and under new conditions. The time, then, has manifestly come for a readjustment of the working instrumentalities on the field of the West.

It is cause for devout gratitude to God that, in this emergency, just the instrumentalities which the churches need offer themselves. Two Tract Societies, which give the subject of slavery its proper place in their publications, one at the East, (the A. T. S. at Boston,) the other at the West, (the A. Ref. B. and T. S. at Cincinnati,) are ready to help in the work that lies before us. We recognize the gracious providence of God in the history and present position of each of them. We are not called upon to choose between them, nor to attempt to displace either or both by a new publishing society located in the West. We ought not to cut loose from the East, or from the West, in this method of doing good, nor can we. We are called rather, — your Committee feel, — to accept the aid of both; to do what is needful in order that the amicable co-operation to which both are disposed may be practically, even-handedly, and every where carried out in the West; and to suggest to the churches of our Lord and Saviour Jesus Christ, who feel as we do on this great subject, the method to which his providence manifestly points for accomplishing so desirable a result. The churches only need an intermediate agency to act for both Societies in common.

It is, therefore, earnestly recommended, —

1. That the Convention proceed to elect, in such manner as they see fit, a General Committee, or UNITED WESTERN TRACT AGENCY, for the promotion of Tract operations in the West, in connection with these two Societies; the Committee to consist of nine members, and to be located at Chicago; to have no printing department of its own, but to procure any printing, and any publications for gratuitous distribution, where it can be done best and cheapest, — giving preference, other things being equal, to the two Societies named. Its duties to be the collection of funds for the general work, transmitting to each Society funds designated therefor by the donors, and distributing undesignated funds on such principles, and in such manner, as the interests of the cause shall seem to them to require; also to offer to the churches the publications of these two Societies, and promote their distribution by sale and gift, and to promote the production of such tracts and books as their own field of operations specially needs.

2. That this United Agency be instructed by this Convention immediately to

employ one or more agents for the West, to act for the Committee and for both Societies, — men of a discreet and catholic spirit, who shall act impartially; also to promote the establishment of united local depositories and agencies in the several States of the West as rapidly as possible, where it can be wisely done.

3. That it be requested of the American Tract Society at Boston, and the American Reform Book and Tract Society at Cincinnati, that, by formal act of their Executive Committee and Board of Directors severally, they accept the Committee or United Agency herein recommended, and publish this arrangement to the churches.

4. That the Committee have power, in case of a vacancy in their own number, by death or otherwise, during the coming year, in consultation with the two Societies, to fill such vacancy.

5. That the Committee be instructed to call another Tract Convention, similar to this, to meet in the month of October, 1860, or earlier, to renew the Committee, if that shall seem best, and to take such further action as may be deemed expedient.

In pursuance with the above plan, the following gentlemen were appointed a Committee of the UNITED WESTERN TRACT AGENCY: Philo Carpenter, Esq., Peter Page, Esq., Rev. I. M. Ferris, John K. Pollard, Esq., Rev. Robert Patterson, Rev. A. J. Joslyn, Tuthill King, Esq., Rev. Prof. S. C. Bartlett, Rev. Samuel Wolcott.

After the passage of a series of excellent resolutions, the Convention adjourned, having previously united in a very eloquent thanksgiving by the Moderator for the unanimity of the meeting and for the animating prospects attending the inauguration of this new enterprise for the promotion of the TRACT CAUSE IN THE WEST.

At a regular meeting of the Executive Committee of the American Tract Society, Boston, November 1, 1859, the following vote was adopted.

“Voted, That we hear with great satisfaction of the plan of operations adopted by the Convention recently held in Chicago, appointing a ‘United Western Tract Agency,’ to be the medium of communication between the American Tract Society of Boston, and all such Western churches and portions of the West as shall desire to employ said agency; and that the Committee appointed by the Convention be hereby accepted.”

The Committee of this Agency appointed as their Secretary the Rev. George S. F. Savage, of St. Charles, Ill. He accepted the appointment, and entered upon his duties on the 1st of January. His office and address are at Chicago.

The choice will give universal satisfaction. No better man for the post could have been secured. Of long acquaintance at the West, of a business talent, of conciliatory deportment, and enjoying in a rare degree the confidence of the several co-operative

denominations, he will be found a worthy occupant of this important office.

The field throughout the West and Northwest is ripe to the harvest, and only means and laborers are wanted.

The sale of our publications has commenced in Chicago at the Depository of the Agency, also by private booksellers, and, from present appearances, a large circulation is to be expected through these channels.

Mr. Savage has prosecuted his labors successfully, and with much encouragement. The pecuniary straits of the West, the past year, have been such as to forbid extensive collections for the cause. A good beginning has, however, been made, and pledges have been given of further aid hereafter. The Agency has made arrangements with CHURCH, GOODMAN, & KENNEY, 53 La Salle Street, Chicago, to keep supplies of the publications of this Society, and of that at Cincinnati.

Four of the colporters supported by this Society are under the superintendence of the Agency. They are employed, — one in Ohio, one in Illinois, one in Michigan, and one in Wisconsin. These have so recently received their commissions that as yet no quarterly returns have been made by them.

We have every reason to believe that this Agency is destined to be the instrument of a great work in the West. Mr. Savage writes, "I have every where been cordially received. *The heart of the great West beats in sympathy with you and with us* in the work which we have undertaken."

HARTFORD CITY TRACT SOCIETY.

This Society, auxiliary to the American Tract Society at Boston, held its first anniversary in the Center Church, Hartford, December 25. A very large audience was in attendance.

After the opening services, the President of the Society, Dr. Hawes, remarked that he sought not the position he occupied, and accepted it reluctantly, but is now thankful for it, as indicating that he is, as he fully believes, *on the right side* of the Tract question. He came to this conclusion with some reluctance and much deliberation, but is now thoroughly satisfied that it is right. He was for an open Bible and an outspoken gospel, — the whole truth spoken in love. The Society had succeeded beyond his most sanguine expectations. It is on the right platform. As he drew near the close of his life, he felt more and more the desire to be *right*

on all questions; to have his book of accounts clean, so that they would be approved by the Great Judge. He believed God would approve the stand taken by this Society.

The annual report was read by the Secretary, Rev. Charles H. Bullard. It represented the Society as in an encouraging condition. The amount of collections was \$1,441, which had been expended as fast as received in the distribution of religious knowledge. The body of the report was a careful review of the circumstances which made separation from the New York Society necessary, in order to carry out the views of the early founders of the parent Society, and a general summary of the principles guiding them in their work.

PROVIDENCE CITY TRACT SOCIETY.

The first anniversary of this Society, auxiliary to the American Tract Society, Boston, was held in the First Baptist Church, January 20, the President, Rev. Dr. Wayland, in the chair.

Addresses were delivered by Dr. Wayland, Rev. Mr. Alvord, Henry Hill, Esq., and Rev. Drs. Kirk and Murdock, of Boston. A large audience was in attendance.

The speech of Dr. Wayland was very able and valuable, from its survey of the history of the two Societies at New York and Boston, and of the causes of their separation. His personal knowledge of both, from the first, enables him to say *who has changed*, in coming to the different positions now occupied by them.*

NORWICH CITY TRACT SOCIETY.

A meeting in behalf of the American Tract Society, Boston, preliminary to the organization of a City Auxiliary Society, was held at Norwich, Conn., February 9. Addresses were delivered by Messrs. Alvord and Hill, and by Rev. Dr. Hawes, of Hartford, Dr. Bacon, of New Haven, and Dr. Kirk, of Boston.

The address of Dr. Hawes, like that of Dr. Wayland at Providence, was highly valuable, as relating to the past history of the Tract Cause.†

On the next evening, a Society was formed, auxiliary to this Society, with the following officers: *President*—William P. Greene; *Vice-Presidents*—Alvan Bond, Hiram P. Arms; *Secretary*—Elbridge Smith; *Treasurer*—Ebenezer Learned; *Executive*

*Appendix F.

†Appendix G.

Committee — N. A. Fisher, George Coit, C. B. Webster ; *Collectors* — C. B. Webster, N. A. Fisher, Lewis A. Hyde, N. A. Avery, R. M. Haven.

Collectors were appointed for all the churches of Norwich, and the Executive Committee were authorized to take measures for the establishment of a Depository.

PORTLAND CITY TRACT SOCIETY.

This important and flourishing auxiliary was organized in March, and the first public meeting in its behalf was held on the 28th of that month, the President, Rev. W. T. Dwight, D. D., in the chair. Interesting addresses were delivered by the Chairman, Rev. Henry Moore, and Rev. Dr. Carruthers ; also statements respecting the parent Society by Messrs. Alvord and Hill, of Boston.

Several other Societies, auxiliary to or co-operating with this Society, have been formed during the year. We trust that their example will be extensively followed throughout the country. It is especially through the efforts and under the supervision of local Societies that the work of home evangelization is to be performed with success. The organization of the important auxiliaries mentioned, is a cheering indication of the interest which the position and principles of this Society have awakened among the most enlightened portions of our community.

LONDON RELIGIOUS TRACT SOCIETY.

Our relations with this institution in the mother country, which has always been the great pioneer in tract and book distribution, have become more intimate during the present year. Their honored Secretary, George Henry Davis, Esq., made us a visit in September last, and cheerfully gave us a full explanation of their plans and methods of operation in detail. This was accompanied with the assurance that the committee of the London Society had watched the movements of the Tract cause in this country with much interest, and that they fully sympathized with the course the American Tract Society, of Boston, had pursued. He assured us of all the aid which they could properly render, and, in the name of their Society, offered us the publications on their catalogue, in sheets, with our own

imprint or not, as we wished, at a discount larger than they had ever made before. The frankness of this interview, and the heartiness with which these overtures were made, were an additional assurance that God had directed us, and that these noble men in the British Isles were giving us an echoed expression of the divine favor. We were interested in perceiving that our plans of operation included every leading idea and working principle of that Society.

A brief statement of the history and present condition of the London Society may not be uninteresting. Its annual report for 1859 is before us.

1. HISTORY AND ORGANIZATION. The London Religious Tract Society was founded in 1799, mainly through the efforts of the Rev. George Burder, the well-known author of the "Village Sermons." Its administration is in the hands of a Committee of eighteen persons, including six Trustees, composed of an equal portion of members of the Established Church and of Protestant Dissenters, of different denominations, annually elected in May.

2. PUBLICATIONS. The rules of the Society exclude from its publications all sectarian peculiarities. They contain only "the great essential truths in which the followers of the Lamb are fully agreed." At the same time, this restriction does not prevent it from publishing on any matter of duty or practice which the times may demand. Its rebukes of vice in all forms, however sanctioned by custom, or rank, or political authority, are full and unsparing.

The publications are exceedingly numerous and diversified. The bare catalogue covers seventy-one closely printed 8vo pages. The following enumeration of the *classes* of these works will give a general idea of their nature.

1. *Tracts*. Miscellaneous series, 764 in number. Biographical series, 27. Narrative series, 160. Eight page series, suitable for hawkers, each with a cut, 131. Occasional series, 37. Tracts in large type, for the aged, 39. Monthly series, 189. Tracts on the errors of the times, 8. Tracts on licentiousness, 28. Wayside tracts, for distribution in railways, steamboats, &c. 32. Books of Scripture as tracts, 3. Tracts for the blind, in raised letters, 6. Envelope tracts, designed for inclosure in letters, 12. Pastoral addresses, 36. Burder's Village Sermons, in tract form, 101. Cottage Sermons, 36. Cennick's Sermons, 12. Sermons to the aged, 12. Sea Sermons, 12. Select Sermons, 48. Handbills, broad sheets, cards, &c. &c.

2. *Volumes*. Bound volumes for the young, in immense numbers and variety; Educational series, containing history, geography, moral science, &c.; Scripture selections, for the young to commit to memory. Volumes for adults, viz: Biblical, Doctrinal, Sermons, Devotional, Polemical, (Anti-Papal, Anti-Infidel, Anti-Socinian,) Practical, (General, the Aged, the Afflicted and Bereaved, Domestic Life, the Sabbath, Soldiers and Sailors, the Unconverted,) Gift Books, Historical and Geographical, Biographical, Scientific, Poetry, Miscellaneous.

It will be seen that some works thus enumerated are apparently secular, or, at least, not directly religious. But even these are written from the Christian stand-point, and are designed, especially in the "Educational

Series," to supplant those which have in them no recognition of God, or evangelical truth. Indeed, it is a fixed principle of the Society to introduce such truth into *every thing* which is published by them. They say:—

"In the preparation of the Society's works, it is the constant and invariable desire of the Committee that *every tract and book shall contain a clear statement of the method of a sinner's recovery from guilt and misery*, by the atonement and grace of the Redeemer; so that if a person were to read a tract, even of the smallest size, and should never have an opportunity of seeing another, he might be plainly taught that, in order to salvation, he must be born again of the Holy Spirit, and justified by faith in the perfect obedience unto death of our Lord and Saviour Jesus Christ."

This is styled "The Society's Golden Rule," and it is carried out with great care and fidelity.

In addition to the above, it publishes five periodicals, viz: 1. *The Leisure Hour*, a family journal of instruction and recreation. 2. *The Sunday at Home*, a family magazine for Sabbath reading. 3. *The Child's Companion and Juvenile Instructor*, monthly, for children. 4. *The Tract Magazine and Christian Miscellany*, containing samples of new tracts, &c. 5. *The Religious Tract Society Reporter*, bi-monthly, giving general intelligence respecting the Tract Cause. The first two of these works are issued weekly, price 1 penny; also in monthly parts, embracing the weekly sheets, price 5 pence. Each has a very wide circulation.

3. PRICES AND SALES. The principles which regulate the prices of publications are worthy of special notice. 1. *All are cheap*,—none of them exceeding those which obtain in the ordinary book trade. 2. All subscribers to the funds of the Society to the amount of 10s. 6d. (\$2.50) per annum, may purchase, for themselves and "their poor neighbors," at a discount from retail prices of 25 per cent. 3. Sunday schools, teachers, Bible classes, poor ministers, &c. are frequently furnished at half price. Thousands of *libraries* are thus supplied in destitute districts, and to poor congregations, ships, working men's reading rooms, hospitals, homes, asylums, &c.

Notwithstanding these low rates, there is a small profit made from the sales as a whole, which profit *pays the entire expenses of the Society*, of whatever kind; leaving beside a handsome balance, which is transferred to the charitable department, to be expended in grants for gratuitous distribution. In this way, the Society does not come into injurious competition with the ordinary publisher, while it is enabled to supply the poor at low rates, and expend very largely in charity also.

How the prices will compare with works of a similar character in this country, can not be determined without a particular examination of each. In some instances, they are certainly cheaper. Tracts are sold 45 pages for a penny, or 23 pages for one cent;—in America, the usual rate is 15 pages for one cent. "The Old and New Testament Pocket Commentary," 3 vols., is sold for 3s. (72 cents.)

The Society employs no paid agencies for the circulation of its publica-

tions. It sells them to the ordinary trade, to local societies, individuals, &c. Its immense issues are distributed through these channels at no cost to the Society whatever.

Among the more important of these local organizations, are the "Book Hawking Societies," so called. These are voluntary bodies formed to promote tract and book distribution within their local limits. They purchase the publications of the Tract Society at a fixed rate of discount, and employ "hawkers," or traveling salesmen, to sell them. These men are *supported by the profits on the sales*. There are, also, many local "Colporter Societies," which pay their distributors a salary, and employ them to labor under their own inspection as home and city missionaries. Multitudes of Sunday-school teachers, district visitors, Scripture readers, and individuals of every class, are engaged in these voluntary distributions, purchasing the publications, and scattering them in every district and corner of the whole land. And all this is performed either in direct connection with the churches and their pastors, or under their oversight; thus strengthening their efficiency, and securing the utmost economy of labor and expense. A system of itinerant missionary or colporter operations, conducted among the churches by an irresponsible voluntary society from without, would not be tolerated in England for a moment, either within the Establishment or by Dissenters.

The amount received from sales during the past year, was \$368,919. This large sum would seem to indicate that a great portion of the issues of the Society were of *volumes* of considerable size. Or, if it proceeded chiefly from the sale of tracts, then still more strongly does it impress us with the vastness of the demand for tracts; and, in either case, demonstrates, very strikingly, the sufficiency of the modes adopted to effect a distribution without expense to the Society.

4. CHARITIES. As already intimated, the expenses of the Society are entirely paid from the profits on sales. Consequently, *the whole of the subscriptions, donations, and contributions, are expended in charitable grants*, without any deduction or charge whatever. In addition to this, a considerable surplus of profits from the business department is also expended in the same way. The whole amount of benevolent receipts for ten years past, including legacies, was \$492,237. The gratuitous issues for the same period amounted to \$537,772; being an excess over the receipts of \$45,535. These grants were for City and Town Missions, District Visiting, Christian Instruction, and similar institutions; for Sabbath-day circulation; for British and Foreign emigrants; foreigners in England; soldiers, sailors, rivermen, &c.; for prisoners and convicts, patients in hospitals, work-houses, and union poor-houses, fairs, and races; and for the Army and Navy. Similar supplies have also been sent to India, China, Constantinople, and other eastern lands, to the Polynesia, New Zealand, and the Australian colonies, South America, Southern Africa, the British Colonies in North America, the West Indies, and particularly to France, Belgium, Holland, Germany, Prussia, Austria,

Switzerland, Italy, Spain, Denmark, Sweden, Russia, Turkey, and the Mediterranean.

We subjoin the following statistics.

Annual circulation from the London Depository, copies.....	37,174,843
Total annual circulation, including the issues of Foreign Societies, about.....	40,000,000
Total circulation in 60 years, about.....	819,000,000
Languages and dialects in which the Society has published....	114
New publications the past year.....	292
Number of publications on the Catalogue.....	6,350
Number of Libraries granted since 1832, exclusive of those sent to foreign lands.....	12,625
Receipts from sales in 1858.....	\$368,919
Receipts from donations and legacies.....	\$43,719

AGENCIES.

REV. J. W. TURNER resigned his office as District Secretary for Maine, New Hampshire, and Vermont, in September last, to engage in the service of the American Sunday School Union; after which time, for some months, we had no agents in our employ. Indeed, during the last two years the Society has endeavored to have its collections made by pastors, thereby aiming to save a large percentage of expense. This experiment has in part succeeded; many pastors have done this work with great fidelity, and deserve the gratitude of the Society. Our collections have, in consequence, increased in number, though their average amount is smaller than when agents were employed. Whether the general interest among the churches in our benevolent institutions would be deepened by depending on pastoral agency, could only be learned by a long series of results. We are by no means able as yet to settle this difficult question. In the case of our own Society, we shall, as at present advised, continue the experiment, though of late we have had applications from all quarters to come and present our cause in person. This is more especially true beyond the limits of our former field. Our patronage is now rapidly extending into regions where no agent of ours has ever gone. In our transition state, during the last two or three years, misunderstandings in some quarters as to our true position have arisen, but confidence follows as soon as our plans are developed; and this has produced a very general desire among pastors, even in New

England, that our history, and policy, and wide evangelical aims should be fully presented to their people.

Rev. S. P. FAY, for a little over three months, has therefore labored as special agent among the churches of Massachusetts, addressing public meetings, and presenting the cause wherever specially invited. He is not confined to Massachusetts, but will visit, if desirable, any one of the New England States.

Rev. CHARLES P. BUSH has also spent three months among the churches and larger towns in central and western New York. A good degree of interest has been awakened, and much information communicated where previously we were scarcely known. He reports a deep interest among many of the members of the evangelical churches in our Society, which only needs organization and suitable appeal, to draw out permanent sympathy and substantial aid.

It is hoped that both these valuable men may be continued in our service. Increasing evidence is coming from all quarters that this special work must be done; and perhaps during the coming year we shall be called upon to send similar agents to other portions of our country.

Rev. CHARLES H. BULLARD, District Secretary for Connecticut and the city of New York, has labored with increasing success throughout his field. He has had the care of the New York office, which, on the first of the present month, was removed from 348 Broadway, to a much more eligible location, at 13 Bible House, Astor Place. Here the Committee have opened a Depository, to be under the more immediate charge of Mr. I. W. BRINCKERHOFF, whose long and useful services in the Tract cause are well known.

The store we have taken is on the lower floor of the Bible House, first door east of the main southern entrance, and directly opposite the Cooper Institute. It has been fitted up in excellent taste, expressly for our use, and is now handsomely filled with publications, for sale and for gratuitous distribution. All the issues of our Society will be kept there, together with those of the London and other evangelical societies; also, a full supply of Bibles, of every variety, and such a general assortment of the books of private publishers as our Publishing Committee shall approve.

It is the intention of the Committee to make this Depository a center of supply for the city of New York and vicinity, and also an office for receiving funds, and of correspondence for all the Middle and Southern States.

We call the especial attention of our Western brethren to the Depository, and invite all our friends, when they visit New York, to make themselves at home at No. 13 Bible House.

Mr. B. P. SMITH has been, during the last seven months, laboring as tract missionary, visiting pastors and churches on the subject of home evangelization, and offering tracts gratuitously to all who will engage in the work of distribution. As this is a new feature in our plans, we insert a portion of his report:—

“During the last few months of colporter service my time was occupied in part in attendance upon prayer and conference meetings, in Boston and vicinity, stating facts relating to my experience as a colporter, and the need of more vigorous efforts by the churches in the direction of home evangelization.

“At the commencement of the present year, (1860,) it was deemed expedient that my labors should be *mainly* in that direction for the next few months, and upon a larger field. My report, as a special *tract* missionary, covers four months. During this time a gracious Providence has permitted me to visit 104 places, — a good proportion large villages or cities, — more than 90 in Massachusetts, the remainder in New Hampshire and Vermont, conferring with pastors or leading church-members in nearly all places visited, and making necessary statements and appeals in twenty-three prayer and conference meetings. I have also been permitted to attend five ministerial gatherings, and speak in them of my work. Arrangements have been made for the sale of our publications in four cities, and several large villages. It is believed, also, that an important work of *exploration*, with reference to the actual need of colportage, has been accomplished.

“The question has been asked, ‘What *success* have you had?’ It would be almost as difficult for me to answer this question now, as for the husbandman to say what success he has had *this year*, in *his* work. I have been greatly cheered by frequent and hearty expressions of interest and approbation. The conviction is deepening, it is believed, that the church can not remain inactive and be free from the blood of souls. In various localities in all the States visited, churches are buckling on the *home missionary* armor. Some had commenced the work of tract distribution, — others, gladly availing themselves of the offers of our Society, are now doing so. Clergymen are earnestly discussing this important subject in their public meetings.

“The work can not, of course, become general at once. If it is the Lord’s work,—and who can doubt it?—when he sees fit he will remove every obstacle. Who will not pray that this kind of labor may be abundantly blessed in time to come, as in time past?

“Respectfully submitted,

B. P. SMITH.

“May 1, 1860.”

FINANCES.

The Receipts and Expenditures of the Society for the past year are shown in the following.

TREASURER'S ACCOUNT.

The American Tract Society, in account with HENRY HILL, Treasurer.

Dr.

April 30, 1860. To sundry expenditures during the year, viz :

For publications	-	-	-	-	-	-	\$47,218	96	
For store expenses	-	-	-	-	-	-	5,944	81	
For office expenses	-	-	-	-	-	-	3,997	74	
For colportage	-	-	-	-	-	-	2,813	87	
For agencies	-	-	-	-	-	-	2,693	46	
For office in New York	-	-	-	-	-	-	1,620	05	
For repairs on the Tract House	-	-	-	-	-	-	1,074	81	
For grants in cash for foreign countries	-	-	-	-	-	-	1,000	00	
For postage and stationery for Charitable Department	-	-	-	-	-	-	203	61	
For public meetings	-	-	-	-	-	-	130	75	
									\$66,698 06
Balance on hand	-	-	-	-	-	-	-	-	902 80
Total	-	-	-	-	-	-	-	-	<u>\$67,600 86</u>

Cr.

By balance reported as on hand, May 1, 1859	-	\$6,210	91	
Less difference between <i>amount</i> of the Building Fund, and <i>investment</i> of the same	-	1,266	20	
				\$4,944 71

April 30, 1860. By amount received during the year, viz :—

From sales of publications	-	-	-	-	\$32,224	54	
From donations and collections	-	-	-	-	17,153	30	
From legacies	-	-	-	-	7,826	31	
From donations to Publishing Fund	-	-	-	-	5,452	00	
							\$62,656 15
Total	-	-	-	-	-	-	<u>\$67,600 86</u>

Boston, April 30, 1860.

H. HILL, *Treasurer.*

The foregoing account is correctly cast and properly vouched, and corresponds with the books of the Society, showing a balance in the Treasury of nine hundred and two dollars and eighty cents.

CHAS. D. GOULD, }
C. D. KELLOGG, } *Auditors.*

A leading principle adopted in the administration of the Finances of this Society, is that of keeping its two departments of Charities and Business distinct from each other. It is intended that funds *given* to the Society, for charitable purposes, shall be wholly expended for the same; while the entire expense of salaries, clerk-hire, &c. shall be paid from the *sales* of publications. In other words, it is meant that the business department shall sustain itself, together with all the expenses of administration, leaving the charitable department free to appropriate *in charities* all that is given to it for that purpose. Indeed, it is confidently expected that, ultimately, the business may be able, in addition to the above, to pay over a surplus, larger or smaller, to the charitable department, as is well known to be the case with the Religious Tract Society of London.

In the past year, owing to the peculiar circumstances in which the Society has been placed, it was not expected that these results could be fully attained. It was compelled to initiate a large publishing work, without any business capital save the stock on hand at the beginning of the year, and a small balance in cash. It was thought, therefore, that the true interests of the Society, in this exigency, would be best promoted by *borrowing* from the charitable department a portion of the legacies, which were not specially designated by the donors, in aid of the publishing department. For the present, also, the expense of *collecting* the charitable funds has been assessed upon the same. It is hoped that even this may not be necessary hereafter.

The following statement will exhibit the operations of the Charitable and Business Departments during the year.

I. CHARITABLE DEPARTMENT.

RECEIPTS.

Donations and collections	-	-	-	-	-	\$17,153	30
Legacies	-	-	-	-	-	7,826	31
Total receipts	-	-	-	-	-	—————	\$24,979 61

DISBURSEMENTS.

For publications granted	-	-	-	-	-	\$11,928 06	
Grants in cash for foreign countries	-	-	-	-	-	1,000 00	
Salaries and traveling expenses of colporters	-	-	-	-	-	2,813 87	
Salaries and traveling expenses of collecting agents	-	-	-	-	-	2,693 46	
Postage, envelopes, and stationery	-	-	-	-	-	203 61	
Loaned to the Publication Fund from legacies not otherwise designated	-	-	-	-	-	5,437 81	
Total disbursements	-	-	-	-	-	\$24,076 81	
Balance on hand	-	-	-	-	-	902 80	
							<u>\$24,979 61</u>

It should be remembered that nearly all the time of one of the Secretaries, and one half of that of the Treasurer, is occupied in the administration of this department. Their salaries *might*, therefore, be justly charged to the same; which, however, has not been done.

II. BUSINESS DEPARTMENT.

RECEIPTS.

For sales of publications	-	-	-	-	-	\$32,224 54	
From charitable department for grants	-	-	-	-	-	11,928 06	
Due for publications sold	-	-	-	-	-	15,371 99	
Total receipts	-	-	-	-	-	\$59,524 59	
Balance	-	-	-	-	-	462 53	
							<u>\$59,987 12</u>

EXPENSES.

1. For publications, viz :							
Tracts, volumes, and periodicals printed by the Society	-	-	-	-	-	\$23,830 85	
Bought of other publishers	-	-	-	-	-	17,797 17	
Electrotype plates and engravings	-	-	-	-	-	3,413 55	
Salary of Editing Secretary and assistants, copyrights, etc.	-	-	-	-	-	2,177 39	
							<u>\$47,218 96</u>
2. For store expenses, viz :							
Salary of Depositary and six clerks	-	-	-	-	-	\$3,172 96	
Freight, cartage, boxes, wrapping-paper, twine, distributing periodicals, etc.	-	-	-	-	-	1,246 94	
Catalogues, circulars, envelopes, blank-books, stationery, etc.	-	-	-	-	-	698 96	
Advertising	-	-	-	-	-	352 18	
Postage	-	-	-	-	-	222 02	
Gas and fuel	-	-	-	-	-	144 25	
Insurance on stock	-	-	-	-	-	107 50	
							<u>\$5,944 81</u>

3. Office expenses.

Salaries of Secretary and Treasurer	-	-	\$3,494	44
Traveling expenses of Sec's, Treas., and delegations of Ex. Com.	-	-	-	503 30
				<u>\$3,997 74</u>

4. Expense of New York office.

Salary of agent, rent, and expenses	-	-	-	1,620 05
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5. Repairs on the Tract House

	-	-	-	1,074 81
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6. Expense of public meetings

	-	-	-	130 75
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Total	-	-	-	<u>\$59,987 12</u>
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III. PUBLICATION FUND.

Under this head are shown the resources of the Society for carrying forward its business department; in other words, its *Business Capital*.

May 1, 1859.

Cash on hand	-	-	-	\$4,944 71
Stock on hand	-	-	-	10,767 93
Stock in hands of colporters	-	-	-	2,131 75
Due for publications sold	-	-	-	6,052 66
Received during the year from subscriptions to				
Pub. Fund	-	-	-	5,452 00
Resources for 1859-60	-	-	-	<u>\$29,349 05</u>

May 1, 1860.

Stock on hand	-	-	-	\$20,392 86
Due for publications sold	-	-	-	15,371 99
Unpaid subscriptions to the Pub. Fund	-	-	-	1,595 00
Stereotype plates and engravings	-	-	-	3,413 55
				<u>\$40,773 40</u>
Less borrowed of charitable department	-	-	-	5,437 81
Resources for 1860-1	-	-	-	<u>\$35,335 59</u>
Increase the past year	-	-	-	<u>5,986 54</u>

The above amount, \$5,452.00, received for the Publishing Fund, was contributed by the following persons.

Thomas Smith	\$500 00	Samuel Williston	100 00
Loyal Wilcox	500 00	Calvin Day	100 00
E. N. Kellogg	250 00	N. Kingsbury	100 00
D. Whitecomb	200 00	D. F. Robinson	100 00
John Tappan	100 00	Case, Lockwood & Co.	100 00
Charles Stoddard	100 00	T. R. Trowbridge	100 00
Rev. Dr. E. N. Kirk	100 00	Wells Southworth	100 00
Julius A. Palmer	100 00	Josiah Chapin	100 00
Edward S. Rand	100 00	A. C. Barstow	100 00
S. D. Warren	100 00	S. B. Chittenden	100 00
B. Bradley	100 00	Elisha Taylor	100 00
Mrs. D. Safford	100 00	R. R. Graves	75 00
Ichabod Washburn	100 00	E. A. Graves	75 00

Rev. Dr. Warren Fay.....	60 00	M. H. Merriman.....	25 00
J. P. Williston.....	50 00	Joseph S. Wheelwright.....	25 00
Andrew W. Porter.....	50 00	Dr. E. Ives.....	23 00
Robert Coit.....	50 00	Rev. Dr. C. A. Goodrich.....	20 00
H. C. Lobdell.....	50 00	Rev. Dr. Leonard Bacon.....	20 00
E. H. Owen.....	50 00	Charles Atwater.....	20 00
E. A. Goodnow.....	50 00	E. P. & R. J. Judd.....	20 00
W. C. Thompson.....	50 00	John Jay.....	20 00
Adon Smith.....	50 00	Charles Collins.....	20 00
Charles Gould.....	50 00	William T. Booth.....	20 00
G. A. Sabine.....	50 00	J. B. Beadle.....	20 00
W. T. Sabine.....	50 00	G. H. Russell.....	20 00
William G. West.....	50 00	E. H. Sanford.....	20 00
Charles Storrs.....	50 00	W. Brown.....	20 00
William C. Noyes.....	50 00	C. M. Stinson.....	20 00
B. C. Bonney.....	50 00	B. White.....	20 00
William C. Chapin.....	50 00	Rev. Dr. S. W. S. Dutton.....	10 00
Rev. I. P. Warren.....	50 00	Prof. Josiah W. Gibbs.....	10 00
Friends of Mrs. Everest.....	40 00	Prof. A. C. Twining.....	10 00
Albert Woodruff.....	30 00	George P. Bissell.....	10 00
Roe Loekwood.....	30 00	W. B. Willard.....	10 00
A friend in New Hampshire.....	30 00	Dr. Farnsworth.....	10 00
Rev. Dr. J. W. Parker.....	25 00	T. C. Fanning.....	10 00
Isaac Cushing.....	25 00	Anthony Lane.....	10 00
Rev. Pres. T. D. Woolsey.....	25 00	Charles H. Osgood.....	10 00
Prof. E. E. Salisbury.....	25 00	George Sterling.....	5 00
William Atwater.....	25 00	N. T. Bemis.....	5 00
James Betts.....	25 00	Andrew Parker.....	5 00
J. D. Weeks.....	25 00	Rev. D. L. Parmelee.....	5 00
Mrs. William A. Buckingham ..	25 00	E. A. Nichols.....	5 00
William McKee.....	25 00	J. H. Partridge.....	5 00
John Rankin.....	25 00	Henry Lyle.....	5 00
William G. Lambert.....	25 00	E. A. Goodnow.....	3 00
Rev. Dr. S. Sweetser.....	25 00	S. Green.....	1 00
J. N. Mason.....	25 00		
E. Langdon.....	25 00		
			\$5,452 00

The specific objects contemplated in the effort to provide a publishing fund for this Society, must be obvious to all. The only *capital* for initiating an extensive publication work, possessed by the Society at the beginning of the year, was its stock of books on hand, and a small sum due on account. It is apparent to every business man that this was entirely inadequate for the purposes needed. It was not desired to build up a printing establishment of our own, or render the Society in any way independent of the churches; but simply to enable it, without the incumbrance of a debt, to *begin* a business so expensive as that of providing a complete catalogue of publications, suitable to the enlarged work and necessities of the Society. With the advice of able and judicious

friends, it was accordingly proposed to raise by mutual subscription the sum of \$20,000,—about one third of which was effected during the year. It is earnestly hoped that the remainder may be furnished at an early day.

IV. BUILDING FUND.

This fund amounted last year, exclusive of the Tract House, 28 Cornhill,	
which cost \$8,400.00, to	\$6,813 00
To which has been added \$1,266.20 belonging to this fund, and	
included in the balance of \$6,210.91 on hand May 1, 1859	1,266 20
Received for income of investments	1,000 72
	<u>\$9,079 92</u>

DIRECTORS FOR LIFE.

CONSTITUTED SINCE MAY 1, 1859, BY THE PAYMENT OF FIFTY DOLLARS AND UPWARDS.

Alden, Edmund K., Boston, Ms.	McColl, Mrs. M. J., Niagara Falls, N. Y.
Bond, Rev. Dr. Alvan, Norwich, Conn.	Merrill, Rev. William B., Portland, Me.
Burchard, Rev. Sam'l D., D. D., N. Y. City.	Noyes, William Curtis, New York City.
Campbell, Rev. S. M., Utica, N. Y.	Parker, Rev. Edwin P., Hartford, Conn.
Coit, Rev. Joshua, New London, Conn.	Sabine, W. T., New York City.
Day, Calvin, Hartford, Conn.	Smith, Normand, Jr., Hartford, Conn.
Day, John C., do.	Smith, Roswell C., do.
Day, Albert, do.	Turnbull, Rev. Robert, D. D., do.
Goodnow, E. A., Worcester, Ms.	Wallace, Rev. C. W., Manchester, N. H.
Gulliver, Rev. J. P., Norwich, Conn.	Webber, Rev. George N., Hartford, Conn.

MEMBERS FOR LIFE.

CONSTITUTED SINCE MAY 1, 1859, BY THE PAYMENT OF TWENTY DOLLARS AND UPWARDS.

Abbott, J. S., Norridgewock, Me.	Brewster, Rev. Cyrus, Haydenville, Ms.
Alden, Mrs. S. A., Foxboro', Ms.	Brigham, Lucy H., Westboro', Ms.
Armes, Rev. H. P., Norwich, Conn.	Brigham, Marshall W., Hartford, Conn.
Atwater, Miss Nancy, New Haven, Conn.	Brigham, D. W., do.
Atwood, Laura, Newhope, O.	Brownell, Stephen C., do.
Avery, Mrs. S. W., Springfield, Ms.	Buck, Rev. E. A., do.
Ayer, Rev. C. L., Collamer, Conn.	Buckingham, Hon. W. A., Norwich, Conn.
Ayer, Joseph, E. Lyme, N. H.	Burkett, Ralph, Hartford, Conn.
Babbitt, Ancil C., Greensboro', Vt.	Barnham, Nathan, Essex, Ms.
Bacon, Edward Woolsey, New Haven, Ct.	Barnham, Nathan, 3d, do.
Baldwin, C. P., Brooklyn, N. Y.	Butterfield, Rev. H. O., Hallowell, Me.
Barber, Strong H., Windsor, Conn.	Buttrick, Mrs. Lucy W., Troy, N. H.
Bardwell, Carlos, Buffalo, N. Y.	Case, Newton, Hartford, Conn.
Barnes, Rev. Jonathan E., Darien, Conn.	Case, Miss Ellen M., do.
Barstow, Miss S. S., Providence, R. I.	Catlin, Julius, Hartford, Conn.
Barstow, Miss E. E., do.	Chapin, William C., Lawrence, Ms.
Bartholomew, Mrs. Abigail, Thetford, Vt.	Chapman, Miss Julia L., Hartford, Conn.
Batchelder, Miss Elizabeth L., Beverly, Ms.	Cheever, Mrs. Jane T., Jewett City, Conn.
Beckwith, B. B., Rockville, Conn.	Cheseborough, Rev. A. S., Glastenbury, Ct.
Beebe, Ferdinand, East Bloomfield, N. Y.	Childs, Warren S., Henniker, N. H.
Bent, Elijah, Providence, R. I.	Clapp, Rev. C. W., Rockville, Conn.
Bill, Henry, Norwich, Conn.	Clark, Richard P., New York City.
Bissell, Emery, Brewer, Me.	Clift, Ezra V., South Abington, Mass.
Bissell, Mrs. Ann S., do.	Coit, George, Norwich, Conn.
Blanchard, Homer, Hartford, Conn.	Coit, D. W., do.
Bornn, S., do.	Collins, P. W., Albion, N. Y.
Boyles, Henry, Princeton, Ms.	Condit, Rev. Uzal W., Deerfield, N. H.
Brace, Lucy Lee, Milford, Conn.	Corliss, Mary, Haverhill, Ms.

- Crary, Edward, New York City.
 Curtice, Mary E., Sanborton Bridge, N. H.
 Darling, Joshua H., Warsaw, N. Y.
 Dascomb, Jacob, Andover, Ms.
 Day, Albert F., Hartford, Conn.
 Denny, Charles Addison, Leicester, Ms.
 Dickerman, Rev. Lysander, Gloucester, Ms.
 Dickinson, Rev. Erastus, Sudbury, Ms.
 Dickinson, Mrs. A. G., Foxboro', Ms.
 Dimmick, Hannah S., Boston, Ms.
 Dimock, Joseph W., Hartford, Conn.
 Dowd, Martin L., Madison, Conn.
 Dunham, Austin, Hartford, Conn.
 Dutton, Rev. S. W. S., D. D., New Haven, Ct.
 Dwight, Mrs. Harriet B., Belchertown, Ms.
 Eddy, Rev. Hiram, E. Canaan, Conn.
 Emery, David, Haverhill, Ms.
 Emerson, Rev. Joseph, Andover, Ms.
 Farwell, Rev. A., Haverhill, Ms.
 Field, Rev. S. W., Providence, R. I.
 Fisher, N. A., Norwich, Conn.
 Fisher, Ellen E., Mason Village, N. H.
 Fiske, Rev. Samuel, Madison, Conn.
 Fitch, Joseph I., New Haven, Conn.
 French, Henry, Hartford, Conn.
 Garrette, Rev. E. Y., Millbury, Ms.
 Garrette, Mrs. F. W., do.
 Gill, Frederick W., Hartford, Conn.
 Gladding, Jarvis E., Providence, R. I.
 Gladwin, Sydney M., Hartford, Conn.
 Glezen, Mrs. Martha L., Providence, R. I.
 Goldthwait, William C., Long Meadow, Ms.
 Greene, Rev. John M., Hatfield, Ms.
 Griggs, Rev. L., Bristol, Conn.
 Hale, Mary, Fitchburg, Ms.
 Hamilton, Mrs. Harriet E., Hartford, Conn.
 Hamlin, Mrs. H. W., E. Bloomfield, N. Y.
 Harper, R. L., Boston, Ms.
 Hart, Charles C., Logan, O.
 Haven, R. M., Norwich, Conn.
 Hawks, Rev. T. H., West Springfield, Ms.
 Hayden, Elisha, Medford, Ms.
 Henry, Miss Esther, Hartford, Conn.
 Hines, John C., New York City.
 Hoadley, Robert L., Plymouth, Conn.
 Holbrook, Amory, Oregon City, Oregon.
 Holkins, Mrs. Olive, Lancaster, N. H.
 Holmes, Samuel, New York City.
 Howard, Rev. M. S., So. Dartmouth, Me.
 Howe, Archelaus M., Westboro', Ms.
 Hume, Hannah D., Springfield, Ms.
 Humphrey, John, Providence, R. I.
 Hunt, Miss Caroline, Hartford, Conn.
 Hyde, Lewis A., Norwich, Conn.
 Ives, John S., Hartford, Conn.
 Ives, Miss Antoinette S., do.
 Johnson, John, Francestown, N. H.
 Johnson, Ellen M., Hartford, Conn.
 Johnson, William, New Haven, Conn.
 Keith, Arza B., Campello, Ms.
 Keith, Mrs. Mary Ann, do.
 Knouse, Rev. Wm. H., No. Greenwich, Conn.
 Lamson, Dea. N., Shelburne Falls, Ms.
 Lawrence, Rev. John, Salem, N. H.
 Learned, Ebenezer, Norwich, Conn.
 Leavitt, Rev. Jona'n D. D., Providence, R. I.
 Leavitt, Rev. H. F., Vergennes, Vt.
 Leavitt, Mrs. N. M., do.
 Lester, Andrew, New York City.
 Lester, Mrs. Mary H., do.
 Lester, James F., do.
 Lester, Mary E., do.
 Lewis, Edwin N., Plainville, Conn.
 Lewis, Mrs. Reuben, Groton, Ms.
 Libbey, Joseph, Portland, Me.
 Lockwood, Roe, New York City.
 Lovett, Joseph, Somerville, Ms.
 Lummus, Mrs. Frances E., Beverly, Ms.
 Maltby, Rev. Erastus, Taunton, Ms.
 McColi, Hugh Alex., Niagara Falls, N. Y.
 McEwen, Mrs. B. P., Enfield, Ms.
 McKee, William, Terryville, Conn.
 Miles, Rev. Edward C., Brooklyn, Conn.
 Montague, Merrick, Sunderland, Ms.
 Moore, Nancy Jane, Sudbury, Ms.
 Mosmon, Silas, Chicopee, Ms.
 Nichols, Blanchard, Bedford, N. H.
 Nichols, C. H., Boston, Ms.
 Olmstead, Mrs. John, Hartford, Conn.
 Owen, Charles H., do.
 Page, Miss Mary, do.
 Paine, Mary A., E. Woodstock, Conn.
 Parish, Mrs. Oliver, Hartford, Conn.
 Parker, Rev. C. C., Waterbury, Vt.
 Parsons, Edward W., Springfield, Ms.
 Pearson, Mrs. Elizabeth K., Newbury, Ms.
 Perkins, Mrs. George W., Hartford, Conn.
 Perkins, Edward H., do.
 Perry, Helen E., Providence, R. I.
 Pierce, Samuel, Westboro', Ms.
 Pierce, Robert, Seekonk, Ms.
 Pierce, Joseph B., Hartford, Conn.
 Pitkin, Miss Harriet T., do.
 Plumb, Rev. A. H., Chelsea, Ms.
 Pratt, Sally, Fitchburg, Ms.
 Rancor, Mrs. R. H., Hartford, Conn.
 Reeder, John, do.
 Rennie, Robert, Lodi, N. J.
 Richards, Seth, Newport, N. H.
 Richardson, Car W., Newburyport, Ms.
 Ripley, George, Hartford, Conn.
 Robinson, Charles, New Haven, Conn.
 Rockwood, Rev. S. L., No. Weymouth, Ms.
 Rogers, Caleb, Norwich, Conn.
 Ruggles, Miss Hannah, Hartford, Conn.
 Russell, John, Medford, Ms.
 Sanborn, Mrs. Mary A., Georgetown, Ms.
 Sawyer, Mrs. Asa, Fitchburg, Ms.
 Scott, Eleazer, Greensboro', Vt.
 Shaw, Frederic E., Bangor, Me.
 Sheldon, Miss Elizabeth B., Hartford, Conn.
 Shepherd, Andrew N., Winchester, Ms.
 Sherman, Rev. Charles S., Naugatuck, Conn.
 Slocomb, Charlotte, W. Medway, Ms.
 Small, Samuel A., Millbury, Ms.
 Smith, Mrs. Fanny B., Pottersville, N. H.
 Smith, Adon, New York City.
 Smith, Henry H., East Hampton, Ms.
 Smith, Lyman M., do.
 Smith, Miss M. J., Hadley, Ms.
 Smith, Elbridge, Norwich, Conn.
 Snowden, Cora A., New York City.
 Souther, Rev. Samuel, Worcester, Ms.
 Souther, Mrs. Mary F. T., do.
 Steele, Miss Mary L., Hartford, Conn.
 Stevens, Arlin Varillas, Worthington, Ms.
 Stevens, Simeon A., St. Albans Bay, Vt.
 Stimson, J. G., Waterbury, Vt.
 Storer, Rev. Joseph, Fisherville, N. H.
 Strong, Rev. Edward, New Haven, Conn.
 Swain, Mrs. Julia M., Providence, R. I.
 Swain, Miss Julia M., do.
 Swain, Miss Sarah H., do.
 Swain, Edward A., do.
 Tappan, Henry L., Augusta, Me.
 Taylor, Elisha, Cleveland, O.
 Taylor, Mrs. Elizab. E., do.
 Taylor, Alfred, do.
 Taylor, John William, do.
 Taylor, Mrs. Helen, do.
 Taylor, Mrs. Clara, do.
 Taylor, Annie Louisa, do.
 Taylor, Fred. William, do.
 Taylor, Henry, do.
 Taylor, Mrs. Eliza A., Providence, R. I.
 Taylor, Miss Sarah E., do.
 Taylor, Charles F., do.
 Tenney, Rev. Daniel, Lawrence, Ms.
 Tenney, Mrs. Mary A., do.
 Thompson, Rev. J. F., D. D., New York City

Tompkins, B. W., Norwich, Conn.
 True, Rev. Ezekiel, Gifford Village, N. H.
 Tucker, Mrs. Henry, Hartford, Conn.
 Turner, Roswell W., Newton, Ms.
 Tyler, Rev. C. M., Natick, Ms.
 Utley, Mrs. Laurentia Eldred, Racine, Wis.
 Wade, Mrs. Charlotte A., N. Cambridge, Ms.
 Wadsworth, Miss H. M., Hartford, Conn.
 Walker, Rev. Avery S., Lodi, N. J.
 Walker, Rev. Aldace, West Rutland, Vt.
 Warburton, Mrs. M. A., Hartford, Conn.
 Warren, Mrs. Jane S., Boston, Ms.
 Warren, Stanley P., do.
 Wayland, Rev. F., D. D., Providence, R. I.

Wayland, Rev. H. L., Worcester, Ms.
 Webster, C. B., Norwich, Conn.
 Welch, Miss Sarah, Hartford, Conn.
 West, W. G., New York City.
 Weston, Caleb, Franconstown, N. H.
 Wheeler, E. H., Charlotte, Vt.
 Wheeler, Sumner, Chelsea, Ms.
 White, Joseph W., Hartford, Conn.
 White, Elihu, Medway, Ms.
 Wiley, Miss Delia A., Hartford, Conn.
 Wilson, Henry, Natick, Ms.
 Wooster, Miss J. E., Goshen, Conn.
 Young, Cassius C., Norwich, Conn.

DIRECTORS FOR LIFE.

ALL NAMES MARKED * ARE DECEASED.

Abbott, Rev. J. J., Uxbridge, Ms.
 Abbott, Rev. John S. C., Farmington, Me.
 Abbott, Rev. Joseph, Beverly, Ms.
 *Abbott, Rev. S. T., Seabrook, N. H.
 Adams, Rev. Aaron C., Lewiston, Me.
 Adams, George E., D. D., Brunswick, Me.
 Albrow, John A., D. D., Cambridge, Ms.
 Alden, Edmund K., Boston, Ms.
 Alden, Rev. Lucius, Newcastle, N. H.
 Allen, Rev. Cyrus W., Coleraine, Ms.
 Ames, Azel, Chelsea, Ms.
 Angier, Rev. Marshall B., Dorchester, Ms.
 *Archer, Samuel H., Salem, Ms.
 Arnold, Rev. Seth S., Astead, N. H.
 Ashby, Rev. John L., California.
 Austin, Rev. David R., South Norwalk, Ct.
 Babcock, Mrs. Eliza, Fairhaven, Ms.
 Babcock, Miss Abby L., do.
 Babcock, Rev. Samuel B., Dedham, Ms.
 Badger, Milton, D. D., New York City.
 Baker, Rev. Silas, Standish, Me.
 Baldwin, Rev. A. C., Hartford, Conn.
 Banvard, Rev. Joseph, Pawtucket, R. I.
 Barnes, Rev. William, Chandlerville, Ill.
 Barnes, Mrs. Eunice A. H., do.
 Barstow, Z. S., D. D., Keene, N. H.
 Barstow, Mrs. Elizabeth F., do.
 Barstow, Rev. E. Hall, Newton, Ms.
 Bates, Rev. E. Dickinson, Southboro', Ms.
 Beach, Rev. Nathaniel, Millbury, Ms.
 Beckwith, George C., D. D., Boston, Ms.
 Beecher, Edward, D. D., Galesburgh, Ill.
 Beecher, Luther F., D. D., New York City.
 Beecher, Mrs. Mary C., do.
 Beecher, Miss Mary C., do.
 Belcher, Joseph, D. D., Battle Creek, Mich.
 Benient, Rev. William, Elmira, N. Y.
 *Bent, Rev. Josiah, Amherst, Ms.
 Bisbee, Rev. John H., Worthington, Ms.
 Blanchard, Amos, D. D., Lowell, Ms.
 Bliss, Jonathan E., Attleboro', Ms.
 Bliss, Rev. Seth, Boston, Ms.
 Bond, Rev. Dr., Norwich, Ct.
 Boutelle, Rev. Thomas, Ashburnham, Ms.
 Bowman, Rev. George A., New York City.
 Bowers, Rev. John, E. St. Johnsbury, Vt.
 Brainerd, L. K., St. Albans, Vt.
 Brainerd, Samuel, Haverhill, Ms.
 *Braun, Rev. Isaac, Georgetown, Ms.
 Freed, Rev. William J., Southboro', Ms.
 Bridgman, Elijah C., D. D., China.
 *Briggs, Dr. Calvin, Marblehead, Ms.
 Brooks, Rev. Kendall, Jr., Waterville, Me.
 Brown, Rev. Hope, Napierville, Ill.
 Bullard, Rev. Ebenezer W., Royalston, Ms.
 Burnham, Rev. A. W., Rindge, N. H.
 *Burt, Gideon, Longmeadow, Ms.
 Burton, Rev. N. J., Hartford, Ct.

Burchard, Rev. Sam'l D., D. D., N. Y. City.
 Bushnell, Rev. H., D. D., Hartford, Ct.
 Cady, Rev. Daniel R., West Cambridge, Ms.
 Cady, Mrs. Harriet H., do.
 Caldwell, Rev. S. L., Bangor, Me.
 Calhoun, Rev. Simeon H., Abeli, Syria.
 Campbell, Rev. Geo. W., Kensington, N. H.
 Campbell, Rev. S. M., Utica, N. Y.
 Carlton, Rev. George J., Cambridge, Ms.
 Carlton, Mrs. Jane.
 Carver, Mrs. Jane B., Raynham, Ms.
 Carghey, Rev. James, Burlington, Vt.
 Chapin, Adolphus, White Pigeon, Mich.
 Chapin, Mrs. Cynthia L., do.
 Chapin, Moses, Rochester, N. Y.
 Chase, Hezekiah S., Boston, Ms.
 Cheever, George B., D. D., New York City.
 Chickering, Rev. J. W., D. D., Portland, Me.
 Clapp, Rev. Sumner G., Sturbridge, Ms.
 *Clark, Rev. Josiah, Rutland, Ms.
 Clark, Joseph S., D. D., Boston, Ms.
 Clark, Joseph W., Dedham, Ms.
 Clark, Rev. P. K., So. Deerfield, Ms.
 Clary, Rev. T. F., Wareham, Ms.
 Clary, Mrs. Sarah S., do.
 Cleveland, Ira, Dedham, Ms.
 Cobb, Rev. Asahel, New Bedford, Ms.
 Cobb, Rev. Leander, Marion, Ms.
 *Coe, Dr. John, Worcester, Ms.
 Coit, Rev. Joshua, New London, Ct.
 Colton, Rev. Aaron M., East Hampton, Ms.
 Cooke, Rev. George, Amherst, do.
 *Cooley, Timoty M., D. D., E. Granville, Ms.
 Condit, Rev. J. B., Newark, N. J.
 Conch, Rev. Paul, Cambridgeport, Ms.
 *Cowles, Rev. George, Danvers, Ms.
 Cozzens, Rev. S. W., Milton, Ms.
 Crane, Rev. J., New York City.
 Cross, Rev. Abijah, West Boylston, Ms.
 Crowell, Robert, D. D., Essex, Ms.
 Curtis, Paul, Medford, Ms.
 Cushing, Rev. Christop., N. Brookfield, Ms.
 *Dana, Daniel, D. D., Newburyport, Ms.
 Dana, Rev. Samuel, Marblehead, Ms.
 Dana, Woodbury S., Portland, Me.
 Davis, Benjamin, Augusta, Me.
 Day, Calvin, Hartford, Ct.
 Day, Albert, do.
 Day, John C., do.
 Denham, Mrs. Matilda, Conway, Ms.
 Dennison, Rev. Andrew C., Medford, Ms.
 Dexter, Rev. Henry M., Boston, Ms.
 Dickinson, Mrs. Azubah, Hadley, Ms.
 *Dimmick, L. F., D. D., Newburyport, Ms.
 *Drury, Rev. Amos, West Hampton, Ms.
 Dwight, William T., D. D., Portland, Me.
 Eddy, Rev. Channey, Lancaster, Ms.
 Edwards, Rev. Jonathan, Rochester, N. Y.

- Emerson, Ralph, D. D., Beloit, Wis.
 Emerson, Thomas, Buffalo, N. Y.
 Emery, Rev. Joshua, North Weymouth, Ms.
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 Bates, Mrs. Elizabeth, Cambridge, Ms.
 Bates, Mary Augusta, do.
 Bates, Anna Rowena, do.
 Bates, Myra E., No. Brookfield, Ms.
 Bates, E., North Weymouth, Ms.
 Bates, Elizabeth, Cambridge, Ms.
 Bates, Jacob H., do.
 *Bates, Joshua, D. D., Dudley, Ms.
 *Bates, Anson, Barre, Ms.
 Bates, Rev. Chandler, Newfane, Vt.
 Bates, Dea. Elnathan, Weymouth, Ms.
 *Bates, Rev. William, Northbridge, Ms.
 Bates, Miss Cornelia F., do.
 Bates, Rev. Lemuel P., Templeton, Ms.
 Bates, Mrs. Mary, Westfield, Ms.
 Baxter, Capt. Obed, South Dennis, Ms.
 Baylies, Mrs. Olive T., Uxbridge, Ms.
 Beach, George S., Hartford, Ct.
 Beach, John, do.
 Beach, Isaac N., Providence, R. I.
 Beach, Rev. N., Little Compton, R. I.
 Beals, Harvey S., Hinsdale, Ms.
 Beaman, Alex., Meredith Bridge, N. H.
 Beaman, Rev. W. H., North Hadley, Ms.
 Beaman, Mrs. Elizabeth L., do.
 Beaman, John Warren, do.
 Bean, Rev. Samuel, Little Compton, R. I.
 Beard, Rev. Spencer F., Andover, Ms.
 Beardsley, Rev. Nehemiah B., Somers, Conn.
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 *Beekford, Ebenezer, Salem, Ms.
 Beckwith, Rev. J. C., Middletown, Vt.
 Beckwith, Dea. B. B., Rockville, Ct.
 Bebee, Rev. Hubbard, New Haven, Conn.
 Bebee, Mrs. Sarah Ann, do.
 Beebe, Ferdinand, East Bloomfield, N. Y.
 Beebe, James M., Boston, Ms.
 Beecher, Lyman, D. D., Brooklyn, N. Y.
 Beers, Mrs. Adeline B., New York City.
 Beers, S. Maria, Newtown, Vt.
 Beers, John Samuel, do.
 *Beers, George D., do.
 Beers, Booth G., do.
 Beers, Charlotte B., do.
 Belcher, Mrs. Harriet A., Easton, Ms.
 Belcher, Jeremiah, East Randolph, Ms.
 *Belden, Rev. Pomeroy, East Adams, Ms.
 *Belden, Mrs. Miranda S., do.
 Belden, Esther, North Hadley, Ms.
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 Belknap, Mrs. Polly, Nelson, N. H.
 Bell, Caroline M., Middlebury, Vt.
 Bellows, Rev. Thomas, Walpole, N. H.
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 Bement, Jared S., Hadley, Ms.
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 *Benedict, Rev. Joel T., Chatham, N. Y.

- Benedict, Rev. Amzi, Brooklyn, N. Y.
 Benedict, Rev. David.
 *Bennett, Rev. Joseph, Woburn, Ms.
 Bennett, Rev. Salmon, Roseawen, N. H.
 Bennett, Nelson, Sturbridge, Mass.
 Benson, F. A., Newton, Ms.
 Benson, Rev. George W., Dover, Ill.
 Benson, Rev. Almon, Center Harbor, N. H.
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 Bent, Elijah, Providence, R. I.
 *Bent, Rev. Josiah, Jr., Amherst, Ms.
 Bent, Mrs. Josiah, do.
 Bent, Mrs. William H., Fitzwilliam, N. H.
 Benton, Mrs. Margaret J.
 Berry, C. T., Pittsfield, Ms.
 Berry, John, do.
 Best, Jane E., Hartford, Ct.
 Bevin, Frederick A., New Haven, Conn.
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 Bieckford, Mary F., Barustead, N. H.
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 Bigelow, Mrs. Abram M., Grafton, Ms.
 Bigelow, Rev. Jonathan, Collamore, O.
 Bigelow, Guy, Colchester, Conn.
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 Bigelow, George N., Palmyra, N. Y.
 Bigelow, Mrs. Emily L., Westhampton, Ms.
 Bill, Henry, Norwich, Ct.
 Billings, Rev. John, Mount Vernon, Me.
 Billings, Joseph, Hartford, Ms.
 Bingham, Mrs. P., Charlestown, N. H.
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 Bird, Henry M., Milford, N. H.
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 Biseoe, Rev. Thomas C., Grafton, Ms.
 Bishop, Asenath, Terre Haute, Ia.
 Bishop, Rev. Nelson, Windsor, Vt.
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 Bissell, Mrs. Ann S., do.
 Bissell, George P., Hartford, Ct.
 *Bissell, Josiah, Rochester, N. Y.
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 *Blackler, Mrs. Frances, Marblehead, Ms.
 Blackler, Martha, do.
 Blackler, Hannah H., do.
 Blagden, G. W., D. D., Boston, Ms.
 Blagden, Mrs. G. W., do.
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 Blair, Mrs. Esther M. C., Blandford, Ms.
 Blake, Edwin E., Wrentham, Ms.
 *Blake, Capt. Abel, Keene, N. H.
 *Blake, Rev. Caleb, Westford, Ms.
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 Blanchard Homer, Hartford, Ct.
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 Blanchard, Rev. Amos, D. D., Lowell, Ms.
 *Blanchard, Amos, Andover, Ms.
 Blanchard, Nath'l B., East Abington, Ms.
 Blanchard, Mrs. M. E., Greenfield, N. H.
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 Bliss, Caroline E., Monson, Ms.
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 Bliss, George, W. Brookfield, Ms.
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 *Bliss, Lueretia, Springfield, Ms.
 Bliss, Rev. Seth, New York City.
 Bliss, Mrs. Jennette F., do.
 Bliss, William R., do.
 Bliss, Frederick E., do.
 Bliss, Robert, New York City.
 Bliss, Charles F., do.
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 Blodget, Rev. Luther P., Georgia, Vt.
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 Blodget, Sarah D., Enfield, Ms.
 Blood, Rhoda, Nelson, N. H.
 Blood, Mrs. Charles, Groton, Ms.
 Blood, L. F., Groton, Ms.
 Blood, Lizzie W., New York city.
 Blush, Mrs. Oliver, Middlefield, Ms.
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 Boardman, Rev. E. J., Birmingham, Iowa.
 Boardman, Joseph, Exeter, N. H.
 Boardman, Rev. Wm. J., Goshen, Ms.
 Boardman, William N., Norwich, Vt.
 Boardman, Mary Ann, do.
 Boardman, Benj. L., South Reading, Ms.
 Boardman, Mrs. Susan M. P., do.
 Boardman, Thomas, Fall River, Ms.
 Boardman, Rev. Amos W., Ivasburgh, Vt.
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 *Bodman, Joseph, Williamsburg, Ms.
 Bodman, Mrs. Sophia S., do.
 Bodwell, Rev. Abraham, Sanbornton, N. H.
 Bodwell, Mortimer, Solon, Me.
 Bodwell, Mrs. Eunice P., do.
 Bodwell, Rev. J. C., Framingham, Ms.
 Boies, Rev. Artemas.
 Bolles, James G., Hartford, Ct.
 Bolles, Edward, do.
 Bond, Alvan, D. D., Norwich, Conn.
 *Bond, Mrs. Sarah, do.
 Bond, Mrs. Sophia E., Hallowell, Me.
 Bond, Rev. Phineas, Keene, N. H.
 Bond, Mrs. Sarah C., Keene, N. H.
 Bond, Miss Sarah, do.
 Bond, Augustus C., do.
 Bond, Thomas C., do.
 Bond, Phineas S., North Chelmsford, Ms.
 Bonney, Rev. E. H., Pawlet, Vt.
 Bonteeon, Daniel, Springfield, Ms.
 *Booth, Rev. C., South Coventry, Conn.
 Bosworth, George W., Milford, N. H.
 Bourn, S., Hartford, Ct.
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 Bourne, Proctor, Marshfield, Ms.
 Bontelle, Mrs. Lydia, Fitchburg, Ms.
 Boutelle, Rev. Asaph, Peabham, Vt.
 Boutelle, Mrs. Fidelia, do.
 Bouton, Mrs. E. A. C., Concord, N. H.
 Boutou, Nathaniel, D. D., Concord, N. H.
 Bonton, Mrs. Elizabeth A. C., do.
 *Bonton, Mrs. Mary Ann, do.
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 Boutwell, Mrs. Mary P., do.
 Bovell, Rev. John B., Leesburg, Tenn.
 Bowdlear, William A., West Roxbury, Ms.
 Bowen, Eber, Slatersville, R. I.
 *Bowers, Mrs. Isaac, Boston, Ms.
 Bowers, Mrs. M., E. St. Johnsbury, Vt.
 Bowers, L. K., Boston, Ms.
 Bowers, Mrs. Cara H., Boston, Ms.
 Bowers, Mrs. Hannah, do.
 Bowker, Mrs. Elizabeth S., Tremont, Me.
 Bowker, Edmund, Chelsea, Ms.
 Bowker, Rev. Samuel, Turner, Me.
 Bowler, Rev. S. L., Orono, Me.
 Bowman, Rev. G. A., Keenebunkport, Me.
 Boyd, Robert, Londonderry, N. H.
 Boyles, Dea. Henry, Princeton, Ms.
 Boyington, Eleazer, Jr., Medford, Ms.
 Boynton, David, Haverhill, Ms.
 Boynton, Francis H., Fitchburg, Ms.
 Boynton, Mrs. Sarah J., Uxbridge, Ms.
 Boyter, Rev. Charles, South Orange, Ms.
 Brace, Rev. Joab, D. D., Pittsfield, Ms.
 Brace, Lucy Lee, Milford, Ct.
 Bradbury, Mrs. Sarah M., Amesbury, Ms.

- Bradford, J. Russell, Jamaica Plain, Ms.
 Bradford, Mrs. Emily M., Derry, N. H.
 Bradford, David, Montague, Ms.
 Bradford, Rev. Eben. G., Plattville, Wis.
 Bradford, Rev. James, Sheffield, Ms.
 Bradford, Rev. Moses B., Grafton, Vt.
 Bradford, Rev. Sam'l C., Montague, Ms.
 Bradley, Edward R., Stockbridge, Ms.
 Bradley, Mrs. Elizabeth, Concord, N. H.
 Bradley, Mrs. John, Boston, Ms.
 *Bradshaw, Andrew, do.
 Bradstreet, Rev. S. J., Cuyahoga Co., O.
 Brainerd, Fanny P., St. Albans, Vt.
 Brainerd, Timothy, Enfield, Ms.
 Brainerd, Rev. Timothy G., Halifax, Ms.
 *Brainerd, Mrs. Harriet P., do.
 Brainerd, Mrs. Lucinda R., do.
 Brainerd, Harriet P., do.
 Brainerd, Julia D., do.
 Brainerd, Martha C., do.
 Brainerd, Hannah H., do.
 Braman, Milton P., D. D., Danvers, Ms.
 Braman, Mrs. Sarah B., Georgetown, Ms.
 Bray, Isabella, Marblehead, Ms.
 Bray, Martha, Yarmouth, Ms.
 Breed, Augustus B., Rindge, N. H.
 Breed, George Henry, do.
 Breed, Mrs. Mary W., Rindge, N. H.
 Breed, Mary Elizabeth, do.
 Breed, Marendra, do.
 Breed, J. B., do.
 Bremner, Rev. David, Rockport, Ms.
 Brewer, Francis, Springfield, Ms.
 Brewster, Rev. Cyrus, Haydenville, Ms.
 Bridel, Rev. Louis, Paris, France.
 Bridge, Mrs. Sarah B., Augusta, Me.
 Bridgeo, Clarissa, Marblehead, Ms.
 Bridges, Alice, Beverly, Ms.
 Briggs, Rev. Isaac, No. Rochester, Ms.
 *Briggs, Rev. James, Cummington, Ms.
 Briggs, Mrs. Rebecca, Marblehead, Ms.
 Briggs, Caroline, do.
 Briggs, Rev. William T., Princeton, Ms.
 Briggs, Edwin, Boston, Mass.
 Briggs, Harrison O., do.
 Brigham, Rev. David, Bridgewater, Ms.
 Brigham, Mrs. David, do.
 Brigham, Rev. Levi, Saugus, Ms.
 Brigham, Mrs. Mary F., do.
 Brigham, Mrs. John, Acworth, N. H.
 Brigham, Marshall W., Hartford, Ct.
 Brigham, Lucy H., Westboro', Ms.
 Brigham, D. W., Hartford, Ct.
 Brigham, Elmer, Westboro', Ms.
 Brinsmade, P. A.
 Brooks, Herbert L., Buckland, Ms.
 Brooks, Mrs. P. W., Salem, Ms.
 *Brooks, Reuben, Rockport, Ms.
 Brooks, Mrs. Esther G., do.
 Brooks, M. S. Abigail, do.
 Brooks, Mrs. Mary, Rockport, Ms.
 Brooks, Mrs. Samuel H., do.
 Brooks, Edward Alphens, Buckland, Me.
 Brooks, Rev. Edward F., Gill, Ms.
 Brooks, Mrs. Harriet A., New Ipswich, N. H.
 Broughton, Nicholson, Boston, Ms.
 Broughton, Nicholson, Jr., Boston, Ms.
 Broughton, William R., do.
 Broughton, John C., do.
 Brown, Rev. Caleb, Conway, N. H.
 Brown, John S. R., Loudon, N. H.
 Brown, Orin, South Deerfield, Ms.
 Brown, Joshua T., Sunderland, Ms.
 Brown, Rev. J. E., Hopkinton, N. H.
 Brown, Mrs. Joseph, Abington, Ms.
 Brown, Rev. Amasa, Concord, N. H.
 Brown, Mrs. H., South Reading, Ms.
 Brown, Ambrose L., Rutland, Vt.
 Brown, Rev. Amos, Machias, Me.
 Brown, Mrs. Benjamin, Beloit, Wis.
 Brown, Ebenezer, Rindge, N. H.
 Brown, Mrs. Cynthia H., do.
 Brown, David, Fisherville, N. H.
 Brown, Henry H., do.
 Brown, Rev. Ebenezer, Byron, Ill.
 Brown, Mrs. Elizabeth, Hanover, N. H.
 Brown, Rev. Gardiner S., New York City.
 Brown, James, Danvers, Ms.
 Brown, Mrs. Elizabeth, do.
 *Brown, John, D. D., Hadley, Ms.
 Brown, Rev. J. N., Lexington, Va.
 *Brown, Mrs. Lydia, Rindge, N. H.
 Brown, Mrs. Mary P. F., Shirley, Ms.
 Brown, Rev. Moses, Hadley, Ms.
 *Brown, Moses, Newburyport, Ms.
 *Brown, Thomas, Portland, Me.
 *Brown, William, Waltham, Ms.
 Brown, Greenleaf, C——, N. H.
 Brown, Mrs. Cynthia.
 Brown, Miss Sally, So. Abington, Ms.
 Brownell, Stephen C., Hartford, Ct.
 Brownlee, John, Charleston, S. C.
 Bryant, Oliver, Enfield, Ms.
 Bryant, Rev. Sydney, East Granby, Conn.
 Buchanan, Rev. James, Franklin Co., Pa.
 Buck, Ephraim, M. D., Boston, Ms.
 Buck, Louisa, do.
 Buck, Mrs. Jane B., do.
 Buck, Mrs. Sarah T., Orland, Me.
 Buck, Charlotte, Reading, Ms.
 Buck, Mrs. Lavina E., do.
 Buck, Rev. E. A., Slaterville, R. I.
 Buckingham, Hon. Wm. A., Norwich, Ct.
 Bucklin, Rev. Sylvester F., Marlboro', Ms.
 *Bulfit, Rev. Platt, Greenwich, Conn.
 Buffet, Rev. William F., Tamworth, N. H.
 Bugby, Ruth, South Reading, Ms.
 Bulkeley, Rev. Edwin A., Groton, Ms.
 Bulkeley, Mrs. Catharine F., do.
 Bull, Mrs. Lucy, Shelburne, Ms.
 Bullard, Rev. Asa, Boston, Ms.
 Bullard, Mrs. Anna T. J., St. Louis, Mo.
 Bullard, Julia A., Uxbridge, Ms.
 Bullard, Rev. E. W., Royalston, Ms.
 Bullard, Mrs. Harriet N., do.
 Bullard, Rev. C. H., Hartford, Ct.
 Bunce, John L., do.
 Bunce, James M., do.
 *Burnstead, Josiah, Boston, Ms.
 Burbank, Caleb, Milbury, Ms.
 Burbank, Charles.
 Burdett, Rev. M., Mendon, (Blackstone,) Ms.
 Burgess, Rev. Dyer, Belpre, O.
 Burgess, Ebenezer, D. D., Dedham, Ms.
 Burgess, Mrs. A. B. P., do.
 Burgess, Isaac, South Dennis, Ms.
 Burgess, Mary Keith, N. Bridgewater, Ms.
 Burgess, Edward P., Dedham, Ms.
 Burgess, Rev. Isaac Julien, Milltown, Me.
 Burke, Russell, Springfield, Vt.
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 Burleigh, Mrs. J. A., Great Falls, N. H.
 *Burley, William, Beverly, Ms.
 Burnap, Samuel, Fitchburg, Ms.
 Burnap, Rev. Uzziah C., Lowell, Ms.
 Burnap, Uzziah C., Jr., do.
 Burnap, Mrs. S. G., Holliston, Ms.
 Burnell, Alfred H., Madura, So. India.
 *Burnell, Luther, Cazenovia, N. Y.
 Burnell, Thomas S., Jaffna, Ceylon.
 Burnell, Mrs. Martha S., do.
 Burnell, John Scott, do.
 Burnell, Chas. Rufus, Manepy, Ceylon. }
 Burnham, Choate, Hamilton, Ms.
 Burnham, Dea. Nathan, Essex, Ms.
 Burnham, Nathan, 3d, do.
 Burnham, Mrs. Mary, Ipswich, Ms.
 Burnham, Rev. Abraham, Haverhill, Ms.
 Burnham, Jonas, Farmington, Me.
 Burnham, Samuel, Jr., Boston, Ms.

- Burnham, Mrs. Tirzah K., Rindge, N. H.
 Burnel, Mrs. Harriet, South Reading, Ms.
 Burns, George W., Milford, N. H.
 Burus, Mrs. Ann M. H. do.
 *Burr, Rev. Jonathan, Sandwich, Ms.
 Burrage, Joseph, Boston, Ms.
 Burrage, Mrs. Joseph, do.
 Burroughs, Rev. David, Amherst, N. H.
 Burt, Gideon, Longmeadow, Ms.
 Burt, Charity.
 *Burt, Sylvester, Great Barrington, Ms.
 *Burton, Asa, D. D., Thetford, Vt.
 Burtou, Mrs. Margaret I., Norwich, Vt.
 Burton, Mrs. Lydia Y., Warren, Me.
 Bushnell, Rev. George, Waterbury, Conn.
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 Butler, Charles, Newburyport, Ms.
 Butler, Thomas, do.
 Butler, Rev. Daniel, Groton, Ms.
 Butler, Mrs. Jane D. do.
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 Butler, Rev. Frankli, Windsor, Vt.
 Butler, Mrs. Mary C., Windsor, Vt.
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 Buxton, Mrs. Eliza A., Nashua, N. H.
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 Cady, Emily S. do.
 Cady, Helen S. do.
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 Calef, James, Hampstead, N. H.
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 Campbell, Rev. Gawn, Greenshoro', Vt.
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 Campbell, Mrs. Martha, Newburyport, Ms.
 Campbell, Mrs. Elizabeth P. do.
 Campbell, Augustine, do.
 Campbell, Sarah E. do.
 Capell, Betsy, Groton, Ms.
 Capell, Sarah, do.
 Capen, Charles, Framingham, Ms.
 Capron, William C., Uxbridge, Ms.
 Capron, Mrs. Chloe D. do.
 Capron, Mrs. Josephine A. do.
 Capron, William B. do.
 Carew, Joseph, South Hadley Falls, Ms.
 *Carey, Rev. Austin, Sunderland, Ms.
 Cargill, David, East Winthrop, Me.
 Carleton, Eliza, Francestown, N. H.
 Carleton, Mrs. Susan G. M., Brooklyn, Me.
 Carleton, Thomas P., Lawrence, Ms.
 Carleton, Edward, Methuen, Ms.
 Carleton, Mrs. Sally, Alna, Me.
 *Carlisle, Rev. Thomas, Salem, Ms.
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 Carlton, Samuel, North Haverhill, Ms.
 Carpenter, Amasa, Woodstock, Conn.
 Carpenter, Rev. Eher, Southbridge, Ms.
 Carpenter, Rev. Eramus I., Littleton, N. H.
 Carpenter, Rev. Josiah, Chichester, N. H.
 Carpenter, Jonathan M., Woodstock, Conn.
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 Carr, Mrs. Angelina H., Choctaw Nation.
 Carr, Rev. J. H., Bloomfield, Choctaw Nat'n.
 Carr, Rev. J. S., Hopkinton, N. H.
 Carruth, Nathan, Dorchester, Mass.
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 Carter, Mrs. Melitable, Newbury, Ms.
 Carter, Henry C., Amherst, Ms.
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 Carter, Mrs. Caroline S., Woburn, Ms.
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 Carver, Rev. Robert, Taunton, Ms.
 Carver, Mrs. Jane B. do.
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 Case, Mrs. Elvira F., West Lehanon, N. H.
 Case, Mrs. Lorana, Grafton, Ms.
 Case, Mrs. Martha A., Salem, Ms.
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 Case, Rev. Rufus, West Lehanon, N. H.
 Case, Mrs. Ellen M., Hartford, Ct.
 Case, Newton, do.
 Catlin, Julius, do.
 *Catlin, Jacob, D. D., New Marlboro', Ms.
 Cavis, Nancy M., Hopkinton, N. H.
 Cavis, Joseph M. do.
 Cavis, Harriet Maria, Bristol, N. H.
 Chadwick, Rev. N., North Springfield, Vt.
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 *Chamberlain, Richard, Boston, Ms.
 Chamberlin, Hollis, Grafton, Ms.
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 Chamberlin, Laura B. do.
 Chamberlin, Catherine M., Hanover, N. H.
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 Chamberlin, Mrs. Deborah S., Peacham, Vt.
 Chamberlin, Emily Smith, Danville, Vt.
 Chaudler, Rev. J., West Brattleboro', Vt.
 Chandler, Rev. A., D. D., Greenfield, Ms.
 Chapin, Alonzo, East Ahington, Ms.
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 Chapin, Lucina, West Springfield, Ms.
 Chapin, Caleb T., Whitinsville, Ms.
 Chapin, Rev. Seth, Granville, Ms.
 *Chapin, Rev. Walter, Woodstock, Vt.
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 Chapin, Mrs. Sarah O. do.
 Chapin, Rev. Chester, East Granby, Ms.
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 *Chapin, Mrs. Nancy L., Hollis, N. H.
 *Chapin, Daniel, D. D., Groton, Ms.
 Chapin, Adolphus, Uxbridge, Ms.
 Chapin, Ellen Elizabeth, Newport, N. H.
 Chapin, Mrs. James, Springfield, Ms.
 Chapin, Johu M. do.
 Chapin, George F., Newport, N. H.
 Chapin, Joseph A. do.
 Chapin, William C., Lawrence, Ms.
 Chapman, Charlotte E., Longmeadow, Ms.
 Chapman, Mrs. Julia I., Hartford, Ct.
 Chapman, E. Jennette, Pittsfield, Ms.
 Chapman, Rev. Elias, Great Falls, N. H.
 Chapman, Rev. Calvin, Foxcroft, Me.
 Chapman, George H., Jr., Chelsea, Ms.
 Chase, Ahel, Milford, N. H.
 Chase, Elder James N., Deerfield, Ms.
 Chase, Mrs. Ellen W., Hopkintou, N. H.
 Chase, Rev. Benjamin C., Camdeu, Me.
 Chase, Mrs. Almeda S. B. do.
 Chase, Edward S., Fall River, Ms.
 Chase, Joseph, Londonderry, N. H.
 Chase, Samuel, Haverhill, Ms.
 Cheesehrough, Amos, Hadley, Ms.
 Cheeseman, Edward, Hinsdale, Ms.
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 Cheever, Mrs. Rachael P., Boston, Ms.
 Cheever, Ira, Chelsea, Ms.
 *Cheever, Nathaniel, Hallowell, Me.
 Chenery, Isaac, Montague, Ms.
 Chenery, Cyrus, Phillipston, Ms.
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 Chickering, Henry, North Adams, Ms.
 *Chickering, Rev. Joseph, Phillipston, Ms.
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 Child, Rev. William C., Framingham, Ms.
 Child, Mrs. Phebe S. do.
 Childs, David W., Deerfield, Ms.
 Childs, Horace, Henniker, N. H.
 Childs, Horace B., Conway, Ms.
 Childs, Mrs. Pamela P., Gilmanton, N. H.
 Childs, Rev. Rufus, Berlin, Vt.
 Childs, Warren S., Henniker, N. H.
 Christy, Samuel, New Boston, N. H.

- *Choate, Rufus, Boston, Ms.
 Church, Rev. A. B., Amherst, Ms.
 *Church, John H., D. D., Pelham, N. H.
 Church, Sarah, do.
 Church, Miss Electa, Amherst, Ms.
 Church, Sarah, Pelham, N. H.
 Clute, Rev. Ariel P., Ware, Ms.
 Clute, Daniel, Reading, Ms.
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 Claggett, Mrs. Mary P. do.
 Claggett, Frederic, Newport, N. H.
 Clap, James, Roxbury, Ms.
 Clap, Mrs. James, do.
 Clapp, Abm B., Southampton, Ms.
 Clapp, Andrew J. do.
 Clapp, Mrs. Wm. H., Williamsburg, Ms.
 Clapp, James Baker, Boston, Ms.
 Clapp, Mrs. Pamela, Cabotville, Ms.
 Clapp, Henry L. do.
 Clapp, Frances A. do.
 Clapp, Isaac K., East Hampton, Ms.
 Clapp, Rev. A. H., Providence, R. I.
 Clapp, Mrs. Emily P. do.
 Clapp, Cephas, South Deerfield, Ms.
 Clapp, Levi, Worcester, Ms.
 Clapp, Maria B., Boston, Ms.
 Clapp, Samuel, Jr., Athol, Ms.
 Clapp, Rev. C. W., Rockville, Ct.
 Clark, Rev. L. F., Whitinsville, Ms.
 Clark, Rev. Moses P., Greensboro', Vt.
 Clark, Fielder, Randolph, Vt.
 Clark, Oliver R., Winchester, Ms.
 Clark, Jonathan, do.
 Clark, Jos. Bourne, West Newton, Ms.
 Clark, Sarah, Montpelier, Vt.
 Clark, Harriet, Easthampton, Ms.
 Clark, Rev. Azariah, Canaan, N. Y.
 Clark, Rev. B. F., North Chelmsford, Ms.
 *Clark, Rev. Daniel A., New York City.
 Clark, Rev. Eber L., Richmond, Ms.
 Clark, Rev. Eli B., Chicopee, Ms.
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 Clark, Miss Augusta Hyde, do.
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- Emerson, Ebenezer, do.
 Emerson, Mrs. R. P., Newburyport, Ms.
 *Emerson, Rev. Samuel M., Heath, Ms.
 Emerson, Thomas, Buffalo, N. Y.
 Emerson, Mrs. Ursula S., Sandwich Islands.
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 Emerson, Mrs. Clarissa G., Chester, N. H.
 Emerson, Mrs. Amy, do.
 Emerson, Mrs. Betsey H., So. Reading, Ms.
 Emerson, Mrs. Hannah, do.
 Emerson, Mrs. Emily M., do.
 Emerson, Miss Lucy, do.
 Emerson, Miss C. A. F., do.
 Emerson, Rev. Joseph, Andover, Ms.
 Emery, Isaac, Boston, Ms.
 Emery David, Haverhill, Ms.
 Emery, Benjamin E., do.
 Emery, Capt. Joseph, Clatham, Ms.
 Emery, Rev. D. H., East Whiteland, Penn.
 Emery, Mary H., Exeter, N. H.
 Emery, Rev. S. Hopkins, Taunton, Ms.
 Emery, Mrs. Julia R., do.
 Emery, Rev. Joshua, No. Weymouth, Ms.
 Emery, Mrs. Harriet, do.
 Emmons, Monroe, Hinsdale, Ms.
 Emmons, Noadiah, do.
 *Emmons, Nathaniel, D. D., Franklin, Ms.
 *Estabrook, Rev. Joseph, Athol, Ms.
 Estes, Mrs. Mary, Groton, Ms.
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 Evans, Mary, Concord, N. H.
 Evans, Mrs. Emeline Hobart, Berlin, Vt.
 Evans, Jonathan S., Fryeburg, Me.
 Evans, Mrs. Mary C. D., do.
 *Everts, Rev. Jeremiah, Boston, Ms.
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 Everett, Mrs. Dolly, New Ipswich, N. H.
 Fairbanks, Rev. George G., Somerville, Ms.
 Fairbanks, Rev. Drury, Littleton, N. H.
 Fairbanks, Buckman, Franchestown, N. H.
 Fairbanks, Erastus, St. Johnsbury, Vt.
 Fairbanks, Thaddeus, do.
 Fairbanks, Horace, do.
 Fairbanks, Franklin, do.
 Fairbanks, Charles, Orange, N. J.
 *Fairchild, Rev. J. H., Boston, Ms.
 Farley, Joseph K., Ipswich, Ms.
 Farley, Mrs. Ruth, Hollis, N. H.
 Farley, Mrs. Susan, do.
 Farley, Mary S., do.
 Farley, Gustavus, Chelsea, Ms.
 Farley, Robert, do.
 Farman, Mrs. Cynthia, No. Haverhill, N. H.
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 Farnum, Mrs. Harriet A., Westfield, Ms.
 Farnsworth, George, Groton, Ms.
 *Farnsworth, Rev. Jas. D., Foxboro', Ms.
 Farnsworth, Mrs. T. S., Groton, Ms.
 Farnsworth, Mrs. Rebecca M. T., do.
 Farnsworth, Charlotte J., do.
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 Farrar, Mrs. Adaline H., Lincoln, Ms.
 Farrar, Mrs. Dorcas, do.
 Farrar, James, Jr., do.
 Farrar, John W., do.
 *Farrar, Samuel, Andover, Ms.
 Farrar, Mrs. B. G., Troy, N. H.
 Farrar, James, Marlboro', N. H.
 Farrington, Mrs. Mary H., Concord, N. H.
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 Farwell, Rev. John E., Meredith Village, N. H.
 Farwell, Stephen T., Cambridge, Ms.
 Faunce, James, Sandwich, Ms.
 Fay, Rev. Barnabas M., Wilmington, Ms.
 *Fay, Rev. Samuel A., West Brookfield, Ms.
 Fay, Warren, D. D., Northboro', Ms.
 Fay, James, Westboro', Ms.
 Fay, Rev. Solomon P., Dayton, O.
 Fay, Hannah A., Northboro', Ms.
 Fay, Mrs. Lydia B. B., Westboro', Ms.
 Fellows, Lewis H., South Deerfield, Ms.
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 Felt, Rev. Joseph B., Boston, Ms.
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 Ferguson, Rev. Jonathan, do.
 Ferguson, Selden K., Hinsdale, Ms.
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 Fessenden, Mrs. Phebe P., do.
 Field, Rev. David D., D. D., Stockbridge, Ms.
 Field, Edwin G., Sunderland, Ms.
 Field, Rev. Thomas P., New London, Conn.
 Field, Rev. Samuel W., Providence, R. I.
 *Field, Rev. Timothy, West Westminster, Vt.
 Field, Rev. J., do.
 Field, Rev. George W., Boston, Ms.
 Field, Rev. Levi A., Marlboro', Ms.
 Field, Rev. S. W., Providence, R. I.
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 *Fish, Rev. Halloway, Marlboro', N. H.
 *Fish, Mrs. Hannah, do.
 *Fisher, Rev. Elias, Lempster, N. H.
 *Fisher, Rev. Jabez P., Deering, N. H.
 *Fisher, Rev. Jonathan, Bluchill, Me.
 Fisher, Lucy, West Randolph, Ms.
 Fisher, M. M., Medway Village, Ms.
 Fisher, Erastus, Grafton, Ms.
 Fisher, Moses, Franchestown, N. H.
 Fisher, Mrs. H. B., Amherst, Ms.
 Fisher, Nahum, Westboro', Ms.
 Fisher, N. A., Norwiche, Ct.
 Fisher, Ellen E., Mason Village, N. H.
 *Fisk, Ebenezer, Shelburne, Ms.
 Fisk, Isaac T., do.
 Fisk, Mrs. Melinda O., do.
 Fisk, David A., do.
 Fisk, Clara T., do.
 *Fisk, Rev. Elisha, Wrentham, Ms.
 Fisk, Franklin W., Abington, Ms.
 Fisk, Rev. Daniel T., Newbury, (Belleville), Ms.
 Fisk, Hon. F. N., Concord, N. H.
 Fisk, Mrs. Lucy W., Shelburne, Ms.
 *Fiske, Rev. John D. D., New Braintree, Ms.
 *Fiske, Rev. N. W., Amherst, Ms.
 *Fiske, Mrs. D. W. V., do.
 Fiske, Miss Mary A., do.
 Fiske, Mrs. Mary A., Bath, Me.
 Fiske, Mrs. Eliza P., Newburyport, Ms.
 Fiske, Rev. Samuel, Madison, Ct.
 Fitch, Joseph I., New Haven, Ct.
 Fitch, Jonas, Boston, Ms.
 Fitch, William W., Stockbridge Centre, Ms.
 *Fitch, Rev. Charles, Newark, N. J.
 Fitch, E., Hopkinton, Ms.
 Fitch, Rev. E. T. D. D., New Haven, Conn.
 Fitz, Rev. Daniel, Ipswich, Ms.
 Fitz, Mrs. Caroline S., do.
 Fitz, George C., do.
 *Fitz, Louisa A., do.
 Fitz, Daniel F., do.
 Fitz, Caroline F., do.
 *Fitz, Sarah A., do.
 Fitz, Rev. William, Hartford, Ct.
 Fitz, Josephine M., Ipswich, Ms.
 Flagg, Samuel C., Grafton, Ms.
 Flagg, Stephen, Boylston, Ms.
 *Flagg, Timothy, Andover, Ms.
 Fleming, Thomas, Charleston, S. C.
 Fletcher, Ephraim, S., Whitinsville, Ms.
 Fletcher, Rev. H., Townshend, Vt.
 Fletcher, Lucy, Dunstable, Ms.
 Fletcher, Lucretia S., do.
 Fletcher, Rev. Samuel H., New York City.
 Fletcher, Samuel, Andover, Ms.
 Fletcher, Ezra W., Whitinsville, Ms.
 Fletcher, Rev. James, Danvers, Ms.
 Fletcher, Lucy, Amherst, N. H.
 Fletcher, William, Brighton, Ms.
 Flint, Daniel, North Reading, Ms.
 Flint, William F., Amherst, N. H.
 Flynt, William N., Monson, Ms.

- Fobes, Ansel, Enfield, Ms.
 Fobes, Henry, do.
 Fobes, Susan Howard, Enfield, Ms.
 Foley, William J., Boston, Ms.
 Follansbee, Nathan, Newburyport, Ms.
 Follansbee, Mrs. Stephen A., do.
 Follett, Rev. Walter, Temple, N. H.
 Follett, Mrs. Maria D. B., do.
 Follett, Silas, Thetford, Vt.
 Foot, Asahel, New Ipswich, N. H.
 *Foote, Rev. Joseph I., Courtlandville, N. Y.
 Foote, Mrs. Louisa W., Brookfield, Ms.
 Foote, Mrs. Amelia S. L., New Haven, Conn.
 Forbes, Daniel, Ashfield, Ms.
 Forbes, Mrs. Mary A., Westboro', Ms.
 *Forbush, Rev. Charles, Northbridge, Ms.
 Forbush, Sarah B., Shelburne, Ms.
 Ford, James, Jr., Abington, Ms.
 Ford, Elbridge G., North Abington, Ms.
 Ford, Mary R., Augusta, Me.
 Ford, Rev. George, E. Falmouth, Ms.
 Ford, Deborah, No. Weymouth, Ms.
 Foster, Mrs. Caroline, Dorchester, Ms.
 Foster, Rev. E. B., Lowell, Ms.
 Foster, Emily E., Chelsea, Ms.
 Foster, Rev. Joseph C., Beverly, Ms.
 Foster, Mrs. Abby Ann, do.
 Foster, Mrs. Susan, Woburn, Ms.
 *Foster, A. D., Worcester, Ms.
 Foster, Rev. Amos, Ackworth, N. H.
 Foster, Mrs. Harriet N., do.
 Foster, Lucia Y., Stockbridge, Ms.
 Foster, Joshua, Boscawen, N. H.
 Foster, John, Andover, Ms.
 Foster, Simeon, do.
 Foster, Stearns, Stoddard, N. H.
 Foster, Rev. William C., North Becket, Ms.
 Foster, Rebecca H., Boston, Ms.
 Fowle, Mrs. Eliza D., Woburn, Ms.
 *Fowler, Rev. Orrin, Fall River, Ms.
 Fowler, B., West Springfield, (Agawam,) Ms.
 Fowler, Mrs. Ireue, Westfield, Ms.
 Francis, Rev. James H., Wading River, N. Y.
 *Francis, John, Royalton, Vt.
 Francis, Mrs. Rebekah W., Burlington, Vt.
 Francis, Julia, do.
 Francis, Amelia, do.
 Francis, Lewis, do.
 Francis, Festus, Hinsdale, Ms.
 Frary, Francis, Leverett, Ms.
 Freeman, Rev. Charles, Limerick, Me.
 Freeman, Rev. Frederick.
 Freeman, Mrs. Russell, Sandwich, Ms.
 French, Rev. Daniel L., Hndson, N. H.
 French, Rev. James R., Portland, Me.
 French, Jonathan, Boston, Ms.
 French, Mrs. Jonathan, do.
 French, Jonathan, Bedford, N. H.
 French, Mrs. Sally, do.
 French, Rev. Jonathan, Northampton, N. H.
 French, Rev. Justus W., Barre, Vt.
 French, Rev. Lyndon S., Orleans, Vt.
 French, Moses, Milford, N. H.
 French, Moses, East Randolph, Ms.
 French, Charles, 2d, do.
 French, Mrs. Elizabeth, do.
 French, Mrs. Azuba, Westmoreland, N. H.
 French, Mrs. Polly, Woburn, Ms.
 French, James, Bedford, N. H.
 French, Samuel, North Bridgewater, Ms.
 French, Henry, Hartford, Conn.
 Friend, Elizabeth, Newburyport, Ms.
 Friend, Clarissa, Beverly, Ms.
 Frost, Selim, Sullivan, N. H.
 Frost, Rev. Charles L., Perkinsville, Vt.
 Frothingham, Mrs. Maria B., Haverhill, Ms.
 Frye, Robey, Montville, Me.
 Fuller, George, Suffield, Conn.
 Fuller, Mrs. Harriet S., Augusta, Me.
 Fuller, Mrs. Charlotte K., Andover, Ms.
 Fuller, Catherine, Fitchburg, Ms.
 Fuller, Davenport L., Ludlow, Ms.
 Fuller, Granville, Brighton, Ms.
 Furber, Mrs. Susan, No. Andover, Ms.
 Furber, Rev. Daniel L., Newton, Ms.
 Furber, Mrs. Maria B., do.
 Furbish, E. B., Portland, Me.
 Gage, Mrs. Caroline, Woburn, Ms.
 Gale, William T., Boston, Ms.
 Gage, William L., Concord, N. H.
 Gage, Mrs. Caroline, Woburn, Ms.
 Gage, G. R., do.
 Gage, Rev. David, New Boston, N. H.
 Gage Mary A., Lattas, Ohio.
 Gale, Rev. William P., Nelson, N. H.
 Gale, Rev. George W., Galesburg, Ill.
 Gale, Rev. Wakefield, Rockport, Ms.
 Gale, Mrs. Wakefield, do.
 Gale, Joseph W., do.
 Gale, J. Edwards, do.
 Gale, William T., do.
 Gale, Mrs. Sarah.
 Gale, James, Haverhill, Ms.
 Galishan, Mary Little, Andover, Ms.
 Gallagher, William, Boston, Ms.
 Gallaher, Rev. James, St. Charles, Mo.
 *Gallaudet, Rev. Thomas H., Hartford, Conn.
 Gallot, Nathan, Groton, Ms.
 *Gano, Rev. Stephen.
 Gardiner, Robert H., Gardiner, Me.
 Gardner, Mrs. A., South Reading, Ms.
 Gardner, Miss Martha, Woburn, Ms.
 Garland, Rev. Joseph, Acton, Ms.
 Garrette, Rev. E. Y., Millbury, Ms.
 Garrette, Mrs. F. W., do.
 Garrison, Mrs. Sophia, Sedgwick, Me.
 Gates, Mrs. Roxanna G., Holliston, Ms.
 Gates, James W., Boston, Ms.
 *Gates, Mrs. Ruth H., do.
 Gates, Samuel, Lec, Ms.
 *Gay, Rev. Ebenezer, Bridgewater, Ms.
 Gay, Rev. Samuel, Hubbardston, Ms.
 Gay, William, Bristol, Ill.
 Gay, Abner, Providence, R. I.
 Gaylord, Rev. Munson C., W. Stockbridge, Ms.
 George, Rev. Enos, Barnstead, N. H.
 Gerould, Rev. Moses, Canaan, N. H.
 Geronld, Mrs. Cynthia L., do.
 Gerrish, Mrs. Mary Ann, South Malden, Ms.
 Gerrish, Mrs. Jane L., Boscawen, N. H.
 Gerrish, Mrs. Martha A., East Boscawen, N. H.
 Gerrish, Mrs. Mary Ann, Great Falls, N. H.
 Gibbs, David, Haverhill, N. H.
 Giddings, Rev. S. P., Springfield, Vt.
 Gilbert, Rev. Lyman.
 Gilbert, Rev. William H., Granby, Conn.
 Gilbert, Mrs. Mary G., Ashfield, Ms.
 Gilchrist, Alexander, Candia, N. H.
 Gile, Mrs. Mary, Milton, Ms.
 Giles, Benjamin, Rockport, Ms.
 Giles, Mrs. Elizabeth W., do.
 Giles, Thomas, do.
 Giles, Mrs. Thomas, do.
 Giles, Newell, do.
 *Giles, Rev. John, Newburyport, Ms.
 Giles, Mrs. Louisa F., Abington, Ms.
 Gill, Frederic W., Hartford, Conn.
 Gilky, Walter R., Windsor, Vt.
 *Gillett, Rev. Eliphalet, D. D., Hallowell, Me.
 Gillette, Francis, Hartford, Conn.
 Gilman, N. J., Portland, Me.
 Gilman, Rebecca I., Bradford, Ms.
 Gilman, Elizabeth, Exeter, N. H.
 Gilman, Deborah H., do.
 Gladding, Dea. Jarvis E., Providence, R. I.
 Gladwin, Sydney M., Hartford, Conn.
 Gleason, F. L., do.
 Gleason, Mrs. Martha W., do.
 Glezen, Mrs. Martha L., Providence, R. I.
 Glidden, Mary E., Beverly, Ms.

- Glidden, Sarah A., Beverly, Ms.
 Goddard, Charles W., Portland, Me.
 Goddard, Parley, Worcester, Ms.
 Goddard, John D., Shrewsbury, Ms.
 Godding, Rev. Rufus, Burke, Vt.
 Godding, Mrs. Mary W., Winchendon, Ms.
 Goddings, Mrs. Wealthy, Chester, Ms.
 *Goffe, Rev. Joseph, Millbury, Ms.
 Goffe, Ebenezer W., do.
 Gold, Daniel, Winchester, Va.
 Goldthwait, William C., Longmeadow, Ms.
 Gomez, Mrs. Caroline K., Newburyport, Ms.
 Gomez, Sarah, do.
 Goodale, S. L., Saco, Me.
 Goodell, Orra, Millbury, Ms.
 Goodell, Hannah L., Groton, Ms.
 Goodell, Simon, Watson, N. Y.
 *Goodhue, Rev. John N., Marlboro', Ms.
 Goodrich, Rev. Charles A., Hartford, Conn.
 *Goodwin, Mrs. Daniel, Brookline, N. H.
 Goodwin, Elizabeth B., Hartford, Conn.
 Goodwin, Charles H., Reading, Ms.
 Goodwin, Mary J., Marblehead, Ms.
 Goodwood, Rev. John, New Bedford, Ms.
 Goodyear, Rev. George, Temple, N. H.
 Goodyear, Mrs. Roxana, do.
 Gordon, Sarah H., Hallowell, Me.
 Gorham, Rev. George W., Holyoke, Ms.
 Goss, Mrs. Elvira, Rockport, Ms.
 Gott, Jabez R., Rockport, Ms.
 Gott, Mrs. Hannah B., do.
 Gott, Ellen H., do.
 Gough, Sarah R. P., West Dennis, Ms.
 Gould, Abraham J., Andover, Ms.
 Gould, Charles D., Boston, Ms.
 Gould, Daniel, Winchester, Va.
 *Gould, Rev. Vinson, Southampton, Ms.
 Gould, Rev. William, Loda, Ill.
 Gould, Pliny P., Phillipston, Ms.
 Gould, Mrs. Mary, South Reading, Ms.
 Gould, Mrs. Sarah, do.
 Gould, John A., Woburn, Ms.
 Goulding, James I., Athol, Ms.
 *Gower, Rev. H. B., Portland, Me.
 Graham, Rev. Samuel L., Bullock Store, N. C.
 Granger, Rev. A. H., Warren, Me.
 Grant, Moses, Boston, Ms.
 Grant, Erastus C., Nashua, N. H.
 Grant, Mary L., East Windsor, Conn.
 Grant, Harriet L., do.
 Grant, Frances M., Andover, Ms.
 Graves, Mrs. Mary Ann.
 Graves, Cephas, Sunderland, Ms.
 Graves, Mrs. Marvin, do.
 Graves, Eliza S., do.
 Graves, Mrs. Susan H., Meriden, N. H.
 Graves, Erastus, Williamsburg, Ms.
 Graves, Mrs. Elizabeth R., do.
 Graves, Elnathan, do.
 Graves, Mrs. Eunice, do.
 Graves, Rev. Horatio N., Townshend, Vt.
 Graves, Mrs. Martha A., do.
 *Graves, Rev. Increase, Bridport, Vt.
 Graves, John, Whitinsville, Ms.
 Graves, Mrs. Martha C., Easthampton, Ms.
 Graves, Mrs. Eli, do.
 Graves, Zebediah, South Deerfield, Ms.
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 Gray, Francis C., Boston, Ms.
 Gray, Mrs. H., do.
 Gray, Henry, Dorchester, Ms.
 Gray, Robert, Sanbornton Bridge, N. H.
 Gray, Miss A. E., Boston, Ms.
 Greeley, Rev. Allen, Turner, Me.
 Greeley, Rev. Edward H., Nashua, N. H.
 Greeley, Mrs. Louisa M., do.
 Greeley, Mrs. Sarah B. C., Chicopee Falls, Ms.
 Greeley, Rev. Edward N., Nashua, N. H.
 Green, Rev. Aaron, Andover, Ms.
 Green, Benjamin, Grafton, Ms.
 Green, Rev. Beriah, Whitesboro', N. Y.
 Green, Mrs. Mary, Boston, Ms.
 *Green, Rev. Samuel, do.
 *Green, Mrs. Samuel, do.
 Green, Rev. H. S., Ballardvale, Ms.
 Green, William A., Shrewsbury, Ms.
 Green, W. W., No. Waterford, Me.
 Greene, Rev. David.
 Greene, Rev. R. G., E. Cambridge, Ms.
 Greene, Rev. Charles H., Hydeville, Vt.
 Greene, Rev. John M., Hatfield, Ms.
 Greenleaf, Lydia K., Bradford, Ms.
 Greenleaf, James, Boston, Ms.
 Greenleaf, Benjamin, West Bradford, Ms.
 *Greenleaf, Mrs. Jane, Newburyport, Ms.
 Greenleaf, Mrs. Mary, do.
 Greenleaf, Mary C., do.
 Greenleaf, Rev. Jonathan, Brooklyn, N. Y.
 Greenleaf, Rev. Patrick H., Charlestown, Ms.
 *Greenleaf, Hon. Simon, Cambridge, Ms.
 Greenleaf, Mrs. Simon, do.
 Greenleaf, Caroline A., do.
 Greenough, Mrs. Ellen M., E. Bradford, Ms.
 Greenwood, Mrs. Ada, Westmoreland, N. H.
 Greenwood, Rev. Alfred, Natick, Ms.
 Gregg, Mrs. Mary, Andover, Ms.
 Gregg, Rowena, Boston, Ms.
 *Gridley, Rev. Elijah, East Granby, Ms.
 Gridley, Rev. Frederick, Abington, Ms.
 Gridley, Rev. John, Kenosha, Wis.
 Gridley, Mrs. Arabella W., do.
 Gridley, Mrs. S. C., Half Day, Ill.
 *Gridley, Rev. Ralph W., Williamstown, Ms.
 *Griffin, Rev. Edward Dorr, D. D., do.
 Griffin, Mrs. Silence, Roxbury, N. H.
 Griffin, John H., Danville, N. H.
 Griffin, Jonathan, Freeport, Me.
 Griggs, Samuel M., Westboro', Ms.
 Griggs, Rev. L., Bristol, Conn.
 Grimes, Mrs. Lydia S., Lowell, Ms.
 Grinnell, Mrs. Julia, New York City.
 *Griswold, Rt. Rev. Bishop, Boston, Ms.
 Griswold, Rev. J. F., Washington, N. H.
 Griswold, Roxana, Buckland, Ms.
 Griswold, Mrs. Elizabeth, Peoria, Ill.
 Grosvenor, Rev. David A., Elyria, O.
 *Grosvenor, Mrs. Luey, Slatersville, R. I.
 Grosvenor, Rev. Mason, Hudson, O.
 Grosvenor, Mrs. Mason, do.
 Grosvenor, Mrs. Mary B., Brookfield, Ms.
 *Grosvenor, Joseph W., do.
 Grosvenor, Rev. Moses G., Clarendon, N. H.
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 *Grout, Rev. Jonathan, Hawley, Ms.
 Grout, Mrs. Luceba S., Putney, Vt.
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 Guild, Spencer, Milford, N. H.
 Guild, J. Ellis, New Hampton, N. H.
 Gunn, Lyman, Amherst, Ms.
 Gunn, Rodney, Montague, Ms.
 Gunn, Lueia M., do.
 Gurney, Elbridge, Abington, Ms.
 Gurney, Rev. John H., New Braintree, Ms.
 Haines, Jeremiah A., Fisherville, N. H.
 *Hale, Enoch, Boston, Ms.
 Hale, Mrs. Moses L., do.
 *Hale, Rev. Enoch, Westhampton, Ms.
 *Hale, Rev. J. L., Windham, Me.
 Hale, Mrs. Hannah R., Stow, Ms.
 Hale, Mrs. Mary, Newbury, Ms.
 Hale, Mary, do.
 Hale, Mrs. Sarah W., do.
 Hale, E. J. M., Haverhill, Ms.
 Hale, Ann Hunter, Derry, N. H.
 Hale, Mary, Fitchburg, Ms.
 *Haliburn, Mrs. Mary, Exeter, N. H.
 Hall, Abiel, Alfred, Me.
 Hall, Charles, Winchester, Ms.
 Hall, Ann, Medford, Ms.
 Hall, Clarissa, Ashfield, Ms.

- Hall, Mrs. John, Ellington, Conn.
 Hall, Rev. Jeffries, Chesterfield, N. H.
 Hall, Rev. Nathan H., Lexington, Ky.
 Hall, Rev. R. V., Staustead, Canada East.
 Hall, William S. do.
 Hall, Robert Newton, do.
 *Hall, Rev. Richard, New Ipswich, N. H.
 Hall, Rev. Thomas, Waterford, Vt.
 Hall, Timothy W., Windsor, Vt.
 Hall, William, Rockingham, Vt.
 Hall, Mrs. Emily B., Northampton, Ms.
 Hall, Joseph F., Jr., Groton, Ms.
 Hall, Rev. King S., Lake Village, N. H.
 Hall, Mrs. Sarah L., Groton, Ms.
 *Hallock, Rev. Moses, Plainfield, Ms.
 Hallock, Leavitt H. do.
 Hallock, Mrs. Margaret, do.
 *Hallock, Martha, do.
 Hallock, Rev. William A., D. D., New York.
 Hamilton, Mrs. E. D., Conway, Ms.
 Hamilton, Miss Harriet E., Hartford, Conn.
 Hamlin, Mrs. H. W., East Bloomfield, N. Y.
 Hammond, A. G., Hartford, Conn.
 Hammond, Mary B., Marblehead, Ms.
 Hand, Rev. Richard C., Danville, Vt.
 Hanks, Rev. Stedman W., Lowell, Ms.
 Hanscomb, David, Albion, Me.
 Harding, Charles, Sunderland, Ms.
 Harding, Mrs. E. L., South Weymouth, Ms.
 Hardig, Miss Elvira A. do.
 Harding, Rev. Sewall, Boston, Ms.
 Hardwick, Mrs. Theodosia O., Quincy, Ms.
 *Hardy, Rev. Solomon, Eastham, Ms.
 Hardy, Newman B., Georgetown, Ms.
 Hardy, Alpheus, Boston, Ms.
 Harmou, George S., Rupert, Vt.
 Harper, Miss Ann I., Boston, Ms.
 Harper, Richard L. do.
 Harper, Ellen L. do.
 Harper, R. L. do.
 Harper, Mrs. Harriet L., Chelsea, Ms.
 Haradeu, Andrew.
 Harrington, Rev. E. W., North Beverly, Ms.
 Harrington, Samuel, Grafton, Ms.
 Harris, Mrs. David, South Hadley, Ms.
 Harris, Rev. Edward, New York City.
 Harris, Rev. Roswell, Hampton, N. H.
 Harris, William, Windham, Vt.
 *Harris, Rev. Samuel, Windham, N. H.
 Harris, Sarah, do.
 *Harris, Rev. Walter, D. D., Dunbarton, N. H.
 Harris, William, Boston, Ms.
 Harris, Milan, Harrisville, N. H.
 Harrison, Rev. Marcus, Danbury, Conn.
 Harrison, Rev. Roger, Tolland, Ms.
 *Hart, Rev. Luther, Plymouth, Conn.
 Hart, D. D., Woburn, Ms.
 Hart, Mary B., So. Reading, Ms.
 Hart, Charles C., Logan, O.
 Hartshorn, Mrs. Abigail R., S. Reading, Ms.
 Hartsborn, Mrs. H. B. do.
 Hartwell, Mrs. Almira F., Fitchburg, Ms.
 Hartwell, Delia, Groton, Ms.
 Hartwell, Mary, do.
 Harvey, Peter, Boston, Ms.
 Harvey, Rev. A., Plymouth, Ms.
 Harvey, James, Salem, Ms.
 Harvey, Mrs. Sarah B., Southboro', Ms.
 Haskell, James, Rockport, Ms.
 Haskell, Josiah, do.
 Haskell, Wm. P., No. Brookfield, Ms.
 Haskell, Rev. T. N., Boston, Ms.
 Haskell, William N., Medway, Ms.
 Haskell, Rev. Samuel, Dover, N. H.
 Haskins, Mrs. Matilda, Medford, Ms.
 Hassam, Mrs. Abby, Reading, Ms.
 Hastings, Waitstill, Boston, Ms.
 Hastings, Stewart, Keene, N. H.
 Hatch, Mrs. Almira K., York, O.
 Hatch, Rev. Roger C., Warwick, Ms.
 Hathaway, Rev. Geo. W., Bloomfield, Me.
 Haughton, Julia R., Boston, Ms.
 Haven, Franklin, do.
 Haven, R. M., Norwich, Conn.
 *Haven, Rev. Jacob, Croyden, N. H.
 Haven, Rev. John, Charlton, Ms.
 Haven, Rev. Joseph, D. D., Chicago, Ill.
 Haven, Rev. Joseph, Jr., Amherst, Ms.
 Haven, Mrs. Mary, do.
 Havener, Jacob L., Belfast, Me.
 Havens, Margarette J., Deckertown, N. J.
 Hawes, Rev. Hervey, Nobleboro', Me.
 Hawes, Rev. Joel, D. D., Hartford, Conn.
 Hawes, Julia, Wrentham, Ms.
 Hawes, Jemima, do.
 Hawes, Cynthia, do.
 Hawes, Rev. Josiah T., New Sharon, Me.
 Hawkes, Benjamin, Templeton, Ms.
 Hawkes, Zera, Shelburne, Ms.
 Hawks, Hervey, Salem, Ill.
 Hawks, Rev. Roswell, South Hadley, Ms.
 Hawks, William, Ashfield, Ms.
 Hawks, Horace, Claremont, N. H.
 Hawks, Richard, So. Deerfield, Ms.
 Hawks, Rev. T. H., West Springfield, Ms.
 Hawley, Rev. William A., Hawley, Ms.
 Hawley, Zebina, Windsor, Vt.
 Hayden, Rev. Gardiner, Egremont, Ms.
 Hayden, Rev. Lucien, Saxton's River, Vt.
 Hayden, Elisha, Medford, Ms.
 Hayes, Amelia, Ipswich, Ms.
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 Hayward, Joel, Ashby, Ms.
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 Jones, Sarah F. do.
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 *Long, Claudius B., Worcester, Ms.
 Long, David C. do.
 Long, Mrs. D. C. do.
 *Long, Rev. David, Milford, Ms.
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 Long, William H., Hopkinton, N. H.
 Long, Mrs. Abigail, do.
 Long, Mrs. Lueia A. D., Roxbury, Ms.
 Longley, Otis, East Hawley, Ms.
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 Loomis, Mrs. Sarah H. do.
 Loomis, Rev. Hubbell, Willington, Conn.
 Loomis, Mrs. R. A., Littleton, Ms.
 Loomis, Rev. Wm. F., Shelburne Falls, Ms.
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 Lord, Rev. Thomas N., Anburn, Me.
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 Lord, Daniel W., Kennebunkport, Me.
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 Lord, Mrs. Elizabeth K., Hanover, N. H.
 *Lord, Rev. Henry, Williamsburg, Ms.
 Lord, Mary, Ipswich, Ms.
 Lord, Lois C. do.
 Lord, George R. do.
 Lord, Nathaniel, do.
 *Lord, Mrs. Enniece, do.
 Lord, Mrs. Mary H. do.
 Lord, Nathan, D. D., Hanover, N. H.
 Lord, Nathaniel J., Salem, Ms.
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 Lord, Abraham, North Beverly, Ms.
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 Loring, Rev. Bailey, Andover, Ms.
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 Loring, Master James B. do.
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 Loring, Mrs. Betsey W., Medford, Ms.
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 Lothrop, Rev. C. D., Attleboro', Ms.
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 Lovell, Rev. Alexander, Westboro', Ms.
 Lovell, Mrs. Clarinda, do.
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 Lovett, Dea. Joseph, Somerville, Ms.
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 *Lyman, Joseph, D. D., Hatfield, Ms.
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 Lyman, Rev. George, Sutton, Ms.
 Lyman, C. C., Hartford, Conn.
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 *Lyon, Rev. Walter, Pomfret, Conn.
 *Lyon, Miss Mary, South Hadley, Ms.
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 *Mack, Jane, Londonderry, N. H.
 Mack, Robert, do.
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 Mandell, Rev. Wm. A., Lunenburg, Ms.
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 Mann, Rev. Cyrus, Lowell, Ms.
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 Mann, John W., Methuen, Ms.
 Manning, Alvin W., Woburn, Ms.
 Manning, Uriah, Jr., Woburn, Ms.

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 Mansfield, Emma, Groton, Ms.
 *Mansfield, Rev. Daniel, Wenham, Ms.
 Mansfield, Mrs. Hannah F., Andover, Ms.
 Mansfield, Ezra A. do.
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 Manson, Mrs. Albert, do.
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 March, Mrs. Alice L. do.
 March, Tyrus, Millbury, Ms.
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 Marsh, John J., Haverhill, Ms.
 *Marsh, David, do.
 *Marsh, Rev. Joseph, Waitsfield, N. H.
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 Marsh, Julia M., Haverhill, Ms.
 Marston, C. B., Waterville, Me.
 Marston, Mrs. Eliza C. do.
 Marston, Mrs. Sophia, do.
 Marston, Mrs. Isaiah, do.
 Marston, Mrs. Mary H., Woburn, Ms.
 Marston, Mrs. Phebe, Waterville, Me.
 Marston, Joseph, do.
 Marstou, William, do.
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 Marvin, Mrs. Julia A., Medford, Ms.
 Marvin, Theophilus R., Boston, Ms.
 Marvin, Mrs. Julia A. C. do.
 Marvin, William T. R. do.
 Marvin, Julia E. do.
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 *Mason, B. F., Kennebunkport, Me.
 Mason, Joseph W., Bangor, Me.
 Mason, Lowell, New York City.
 Mason, R. M., Boston, Ms.
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 Matthews, Mrs. Lyman, do.
 May, Chester, Woodstock, Conn.
 May, Thomas, do.
 May, Abiel, do.
 *May, Rev. William, Strong, Me.
 May, Mrs. William, do.
 May, H. M.
 Maynard, Joseph S., Shrewsbury, Ms.
 Maynard, Mrs. Lucy, Conway, Ms.
 Maynard, Mrs. Thankful S., E. Douglas, Ms.
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 McColl, Hugh Alex., Niagara Falls, N. Y.
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 McCollum, Mrs. E. H., Great Falls, N. H.
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 McEwen, Mrs. B. P., Enfield, Ms.
 *McFarland, Asa, D. D., Concord, N. H.
 McFarland, Asa, do.
 McFarland, Mrs. Anna, Northboro', Ms.
 McFarland, William, Worcester, Ms.
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 McGee, Mrs. Nancy, do.
 McGregor, Rev. David, Falmouth, Me.
 McIntyre, Mary E. D., Salem, Ms.
 McKee, William, Terryville, Conn.
 McKean, Rev. Silas, Bradford, Vt.
 *McKeen, Marianne, do.
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 Melville, Jonas M., Jaffery, N. H.
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 Merrill, Rev. Nathaniel, Lyndeboro', N. H.
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 Merrill, Rev. Horatio, New Gloucester, Me.
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 Merithew, Richard, Searsport, Me.
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 Metcalf, Maria C. do.
 Metcalf, Mrs. Sarah B. do.
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 Miller, Louis Melancthon, do.
 Miller, Rev. J. R., Sutfield, Conn.
 Miller, Mrs. Mary Ann, do.
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 Miller, Rev. William, Stirling, Ms.
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 Miltimore, Andrew, do.
 *Miltimore, Rev. James, do.
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 Miner, Lonisa H., Clinton, N. Y.
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 Mixter, Daniel, Phillipston, Ms.
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 Montague, Merrick, do.
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 *Moody, Mrs. Mary, Kennebunkport, Me.
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 Moody, Rev. Eli, Warwick, Ms.
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 *Moore, Zephaniah S., D. D., Amherst, Ms.
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 Moore, David, Salem, Ms.
 Moore, Rev. Martin, Boston, Ms.
 *Moore, Henry M., do.
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 Moors, Abigail, Haverhill, Ms.
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 Montague, Ephraim, Belchertown, Ms.
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 Morey, Lewis, Windsor, Vt.
 *Morgan, Rev. Asaph, Essex, Vt.
 Morgan, Ellen M., Meriden, N. H.
 Morong, Rev. Thomas, Globe Village, Ms.
 *Morse, Jedidiah, D. D., Charlestown, Ms.
 Morse, Rev. Josiah, Northumberland, N. H.
 Morse, Mrs. Josiah, do.
 Morse, Loring, Acworth, N. H.
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 Morse, Rev. Stephen, Troy, N. H.
 Morse, Mrs. Martha K., do.
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 Morse, Mrs. Emily A., Bradford, Ms.
 Morse, Harriet N., do.
 Morse, Mrs. Sophia A., Sturbridge, Ms.
 Morse, Elizabeth C., Newburyport, Ms.
 *Moss, James, D. D., do.
 Moss, Joseph, do.
 Morris, Mrs. Mary P., Windsor, Vt.
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 Morrison, James, do.
 Morton, Rev. Daniel O., Bristol, N. H.
 Morton, Mrs. L. P., do.
 Morton, Ebenezer, South Deerfield, Ms.
 Morton, Rev. Alpha, Asabet, Ms.
 Mosman, Walter B., Chicopee, Mass.
 Mosman, Silas, Chicopee, Ms.
 Mossman, Silas, Cabotville, Ms.
 Moulton, Joseph, Newbury, Ms.
 Moulton, Elizabeth L., do.
 Monlton, Joseph P., Woburn, Ms.
 Mowry, William Augustus, Slatersville, R. I.
 Mudge, Rev. James, Greenfield, Ms.
 Munroe, Edmund, Boston, Ms.
 Munroe, Rev. Nathan, Bradford, Ms.
 Munroe, Mrs. Lucelia T., do.
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 *Munson, Israel, Boston, Ms.
 *Murdock, Rev. Thomas, Canterbury, Conn.
 *Murdock, James, D. D., New Haven, Conn.
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 Murdock, Mrs. Caroline H., do.
 Murdock, Catharine, Newton, Ms.
 Murdock, Sally K., Westmister, Ms.
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 *Nash, Rev. Jonathan, Middlefield, Ms.
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 Nash, Zadoc, Abington, Ms.
 Nash, Ira, do.
 Nash, Mrs. Zadok, Abington, Ms.
 Nash, Abner P., North Weymouth, Ms.
 Nason, Rev. Elias, Natick, Ms.
 Nason, Edward A., Augusta, Me.
 Nason, Mrs. Edward A., do.
 Nason, Bartholomew, do.
 Nason, Margaret, do.
 Nason, Mary E., do.
 Nason, Julia, do.
 Nason, Mrs. Elizabeth, Hallowell, Me.
 Nason, Olive, Boston, Ms.
 *Neale, Mrs. Rollin H., do.
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 Nelson, Mrs. Anna, Alna, Me.
 Nelson, Mrs. Mary, Newburyport, Ms.
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 Newcomb, Jane, Barnardston, Ms.
 Newcomb, Martha L., do.
 Newcomb, Susan, do.
 Newcomb, Elizabeth M., do.
 Newcomb, Jonathan, Braintree, Ms.
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 Newell, Oliver P., do.
 *Newell, Hannah T., Brighton, Ms.
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 Newhall, Nathan O., Shelburne, Ms.
 *Newman, Rev. William J., York, Me.
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 Newport, (N. H.) Ladies' Reading and Char. So.
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 Newton, Calvin P., Norwich, Vt.
 Newton, Louisa, do.
 Newton, Lucy A., do.
 Newton, Ellen A., do.
 Newton, Mary A., do.
 Newton, George P., do.
 Newton, Cyril, do.
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 Newton, Rev. Ezra, Swan River, Minn.
 Newton, Rev. Ephraim H., Marlboro', Vt.
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 Newton, S., Stafford Springs, Conn.
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 Nichols, Mrs. Bethia A., do.
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 Nicholson, Elizabeth, Boston, Ms.
 *Niles, Rev. Mark A. H., Lowell, Ms.
 Niles, Rev. W. W., Dobbs's Ferry, N. Y.
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 *Norcross, Joel, Monsou, Ms.
 Norcross, Mrs. Alfred, do.
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 Norcross, Loring, Boston, Ms.

- Norcross, Rev. A., Derby, Vt.
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 Northrup, Rev. B. G., Saxtonville, Ms.
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 Norton, Mrs. Ann Maria, Athol, Ms.
 *Norwood, Mrs. Lucy, Rockport, Ms.
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 *Nott, Samuel, D. D., Franklin, Conn.
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 Noyes, D. W. J. do.
 Noyes, Samuel A. do.
 Noyes, Nancy S. do.
 *Noyes, Daniel, Andover, Ms.
 Noyes, Mrs. Daniel, do.
 Noyes, Mrs. Matthew, Northford, Conn.
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 Noyes, Charlotte Elizabeth, Abington, Ms.
 Noyes, Ella Maria, do.
 Noyes, Theodore, Haverhill, Ms.
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 *Noyes, Rev. Thomas, Needham, Ms.
 *Nye, Rev. Jonathan, Claremont, N. H.
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 Nye, George W., North Abington, Ms.
 Oak, Wilbur, Wendell, Ms.
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 Oakes, Mrs. Charlotte, Springfield, Ms.
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 Ober, Mrs. Phebe, Beverly, Ms.
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 Odiorne, George.
 Odlin, Benjamin, Exeter, N. H.
 Odlin, Mrs. E. T. do.
 Odlin, Ella F., Exeter, N. H.
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 Oliver, Ezekiel, South Reading, Ms.
 Oliver, Mrs. Sarah, do.
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 Olmstead, Mrs. John, Hartford, Conn.
 Orentt, Abel, Abington, Ms.
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 Ordway, Mrs. Mary P., Beverly, Ms.
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 Osgood, Rev. Nathaniel, Yarmouth, Ms.
 Osgood, Samuel, D. D., Springfield, Ms.
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 Osgood, Josiah, do.
 Owen, E. H., Hartford, Conn.
 Owen, Charles H. do.
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 Packard, Rev. Charles, New Gloucester, Me.
 *Packard, Hezekiah, D. D., Chelmsford, Ms.
 Packard, Hezekiah, North Bridgewater, Ms.
 Packard, Sarah, do.
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 Packard, Simeon, do.
 Packard, Rev. Levi, Spence, Ms.
 Packard, Mrs. Clarissa, do.
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 Packard, Theophilus, D. D., Shelburne, Ms.
 Packard, Rev. Theophilus Jr., do.
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 Packard, Esther P. do.
 Packard, Louisa, do.
 Packard, Marian, do.
 Packard, Sybil T. do.
 Packard, Lucy Jane, do.
 Packard, Ziboon, Abington, Ms.
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 Page, Mrs. P. S. do.
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 Page, Simon, Hallowell, Me.
 Page, Rufus K. do.
 *Page, Mrs. Rufus K. do.
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 Page, William R. do.
 Page, John O. do.
 Page, Lueretia B. do.
 Page, Franklin H. do.
 Page, Harriet, do.
 Page, William, Rutland, Vt.
 Page, Julia, do.
 Page, John B., Rutland, Vt.
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 Page, Miss Mary, Hartford, Conn.
 Paige, Alba D., New Salem, Ms.
 Paige, Frank, Oberlin, O.
 Paige, Charles, do.
 Paine, Mary A., E. Woodstock, Conn.
 *Paine, Rev. Elijah, West Boylston, Ms.
 Paine, Mrs. Elijah, do.
 Paine, Rev. Emerson, Little Compton, R. I.
 Paine, Rev. John C., Gardner, Ms.
 Paine, Mrs. Eliza F. do.
 Paine, Levi, East Randolph, Ms.
 Paine, Lucius, do.
 Paine, Louisa, Ashfield, Ms.
 Paine, Rev. William P., Holden, Ms.
 Paine, Mrs. Sarah M. do.
 Paine, Rev. Albert, North Adams, Ms.
 Paine, Mrs. Sarah S. do.
 Paine, Alvin F., Wellfleet, Ms.
 Paine, Abigail R. do.
 Paine, Elizabeth, do.
 Paine, Catharine, do.
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 Palmer, Mrs. Ann M. do.
 Palmer, Benjamin, D. D., Charleston, S. C.
 *Palmer, Rev. David, Townsend, Ms.
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 Palmer, Julius A., Boston, Ms.
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 Parish, Gordon, Hinsdale, Ms.
 Parish, Oliver, Hartford, Conn.
 Parish, Mrs. Oliver, do.
 *Park, Calvin, D. D., Stoughton, Ms.
 Park, Edwards A., D. D., Andover, Ms.
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 Parker, Rev. Clement, South Sanford, Me.
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 Parker, Rev. Edward L., Derry, N. H.
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 Parker, Gabriel, do.
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 Parker, Mrs. Sarah H. do.
 Parker, Samuel, Rockport, Ms.
 Parker, Andrew, Gloucester, Ms.
 Parker, Mrs. Fanny, Jaffrey, N. H.
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- Parsons, Mrs. Harriet, do.
 Parsons, John C. do.
 Parsons, Harriet W. do.
 Parsons, Mary A. C. do.
 Parsons, Francis W. do.
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 Patrick, Mrs. Adeline P., Warren, Ms.
 Patrick, Mrs. Mary Ann, do.
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 Patten, Sarah B., Marblehead, Ms.
 Patten, John F., Auburn, N. H.
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 Patterson, Peter, Londonderry, N. H.
 Patterson, Thomas, do.
 Patton, William, D. D., New York City.
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 *Payson, Mrs. Ann Louisa, do.
 *Payson, Rev. George, Kennebunkport, Me.
 Payson, Rev. Phillips, East Windsor, Conn.
 *Payson, Seth, D. D., Rindge, N. H.
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 Peabody, Mrs. William A., Amherst, Ms.
 Peabody, Susan A., Groton, Ms.
 Peabody, Noah, Northfield, N. H.
 Peabody, Samuel, Weston, Vt.
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 *Pearson, John, Bangor, Me.
 Pearson, Jacob, Portland, Me.
 Pearson, Rev. Ora, Peacham, Vt.
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 Pearson, Mrs. Elizabeth K., Newbury, Ms.
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 Pease, Mrs. Sophronia, Sturbridge, Ms.
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 Pease, Mrs. Cynthia W., Blandford, Ms.
 Pease, Rev. Giles, Boston, Ms.
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 Pease, Mrs. Elizabeth S. do.
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 Peirce, Erastus, Hinsdale, Ms.
 Peirce, Benjamin O., Jr., Beverly, Ms.
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 Perkins, Mrs. Chas. E., Kennebunkport, Me.
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 *Perkins, Rev. Nathan, Amherst, Ms.
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 Perkins, Rev. Nehemiah M., Brookline, Ms.
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 *Perry, Mrs. Almira D. do.
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 Peterson, Emily B., South Abington, Ms.
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 Pettingell, Moses, do.
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 Phillips, Mrs. Smith, do.
 Phillips, William S. do.
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- Pierce, Hobart, Seekonk, Ms.
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 Pippy, John J., Woburn, Ms.
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 Plummer, Ebenezer, Newburyport, Ms.
 Plummer, Anna. do.
 Plummer, Mrs. Eliza, Alna, Me.
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 Pollard, Rev. Andrew, Taunton, Ms.
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 Pomeroy, Theodore, do.
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 Pomeroy, Rev. Jeremiah, Harrisville, N. H.
 *Pomeroy, Rev. J. L., Worthington, Ms.
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 Pomroy, Mrs. William, do.
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 Pond, Lucy G., Westboro', Ms.
 *Poole, Abraham, Rockport, Ms.
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 Porter, William, do.
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 Porter, Jacob, Plainfield, Ms.
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 Porter, Seth, Cummington, Ms.
 *Porter, William A., Williamstown, Ms.
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 Post, Mrs. Sarah G., Westfield, Ms.
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 Powers, Minerva, do.
 Powers, Mrs. Dolly, do.
 *Powers, Rev. Grant, Goshen, Conn.
 *Powers, Rev. J. W., Kennebunk, Me.
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 Pratt, Rev. Allen, Westmoreland, N. H.
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 Pratt, Leander S., Grafton, Ms.
 Pratt, Hervey J. do.
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 Pratt, Sally, Fitchburg, Ms.
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 Proctor, Henry M., Boston, Ms.
 Proctor, Mrs. Nancy, do.
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 *Punchard, B. H., Andover, Ms.
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 Putnam, Mrs. Abby, Andover, Ms.
 Putnam, Rev. Israel W., Middleboro', Ms.
 Putnam, George W., Grafton, Ms.
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 Putnam, Moses, Charlestown, N. H.
 Putnam, Edwin M., Boston, Ms.
 Putnam, James P., Fitchburg, Ms.
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 Quincy, Mrs. Abigail A. do.
 Quincy, Martha A. do.
 Quincy, Mrs. Julia C. do.
 Quincy, Abigail A. do.
 Quincy, T. D., Jr. do.
 Quincy, Mrs. Hannah H. do.
 Quincy, Anna W., Dorchester, Ms.
 Quint, Rev. A. H., Jamaica Plain, Ms.
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 Rand, Isaac, Keene, N. H.
 Rand, Thomas P., Francestown, N. H.
 Rand, Mrs. Lydia W. do.
 Rand, Rev. Asa, Ashburnham, Ms.
 Rand, Mary C. do.
 Rand, Edward S., Boston, Ms.
 Rand, Mrs. Elizabeth A., Boston, Ms.
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 Randall, George M., D. D., Boston, Ms.
 Randall, John, Boston, Ms.
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 Ransom, Rev. Calvin N., Poultney, Vt.
 Rawson, Rev. A., Southboro', Ms.
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 Read, Mrs. Hannah W., East Pembroke, N. Y.
 Reding, Rev. C. W., Beverly, Ms.
 Reding, Mrs. Jane B., do.
 Redington, Asa, Augusta, Me.
 Redington, Edward C., Chelsea, Vt.
 Redington, Jacob, Newport, N. H.
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 Reed, Jane Caroline, Whately, Ms.
 Reed, Rev. Andrew H., Mendon, Ms.
 Reed, Rev. Augustus B., Waltham, Ms.
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 Reed, Jesse, Abington, Ms.
 Reed, Mrs. Nancy, do.
 Reed, Mrs. Betsey R. do.
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 Reed, William, Swansey, N. H.
 Reed, Mrs. Catherine, Littleton, Ms.
 Reeder, John, Hartford, Conn.
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 *Reynolds, Rev. Freegrace, Wilmington, Ms.
 Reynolds, Edward, Boston, Ms.

- Reynolds, Mrs. Nancy A., Springfield, Ms.
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 Rice, Rizzpah W., Northboro', Ms.
 Rice, Mrs. Sarah, Shrewsbury, Ms.
 *Rice, Rev. Benjamin, New Gloucester, Me.
 Rice, John C., Minot, Me.
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 Rice, Mrs. Nancy G., Woburn, Ms.
 Rice, Rev. Chauncey D., Poughkeepsie, N.Y.
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 Rice, Mrs. Lucy W., Winchendon, Ms.
 Rice, Thomas, Winslow, Me.
 *Rice, Mrs. Sarah, do.
 Rice, Mrs. Susan G. do.
 Rice, Thomas G. do.
 Rice, Hannah, Ludlow, Ms.
 Rice, Anstin.
 *Rice, Mrs. Mary C., West Killingly, Conn.
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 Richards, Julia Ann, Hanover, N. H.
 Richards, Seth, Newport, N. H.
 Richards, Rev. Austin, Nashua, N. H.
 Richards, Rev. J. De F., Weathersfield, Vt.
 Richards, Mrs. Harriet B. J. do.
 *Richards, Rev. John, D.D., Hanover, N.H.
 Richards, Mrs. Emily, do.
 Richards, Rev. Thomas, South Deerfield, Ms.
 Richards, William M.
 Richardson, Rev. Henry, Goshen, N. H.
 Richardson, Rev. J. P., Otisfield, Me.
 Richardson, Luther, Winchendon, Ms.
 *Richardson, William, Bath, Me.
 Richardson, Mrs. Maria, do.
 Richardson, William P. do.
 Richardson, Mrs. C. E. do.
 Richardson, John G. do.
 Richardson, Henry L. do.
 Richardson, Frederick L. do.
 Richardson, George L. do.
 Richardson, Sarah B. do.
 Richardson, Mary Jane, do.
 Richardson, Thomas, Boston, Ms.
 Richardson, M. L., Woburn, Ms.
 Richardson, Nathan H. do.
 Richardson, Brooks R. do.
 Richardson, Mrs. R. F., So. Reading, Ms.
 Richardson, Car. W., Newburyport, Ms.
 Richardson, Charles A., Boston, Ms.
 Richardson, Warren, Londonderry, N. H.
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 Richardson, Mrs. H. E. Shrewsbury, Ms.
 Richardson, Clara, Woburn, Ms.
 Richardson, Mrs. Abby M. do.
 Richardson, Mrs. Sarah E. do.
 Richardson, Miss Esther, do.
 Richardson, Rev. E. W., Goffstown, N. H.
 Richardson, Mrs. Jane M. do.
 Richardson, Stephen W., Medway, Ms.
 Richardson, Elisha F. do.
 Richardson, Luther, Winchester, Ms.
 Richardson, Rebecca S., Lynnfield, Ms.
 Richmond, Rev. Abel, Halifax, Ms.
 Ricker, Rev. Joseph, Woburn, Ms.
 Ricker, Mrs. Lucy M. do.
 Ripley, Mrs. Florella M., Cornish, N. H.
 Ripley, Moses H., Winthrop, Me.
 Ripley, E. G., Hartford, Conn.
 Ripley, George, do.
 Ritchie, Thomas Weston, Sherbrooke, C. E.
 Ritchie, Wm. Coats, Sherbrooke, C. E.
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 Robbins, James W., Lenox, Ms.
 Robbins, Mrs. Polly, Roxbury, Ms.
 Robbins, Joseph, Boston, Ms.
 Robbins, Rebecca, do.
 Robbins, Andrew, Groton, Ms.
 Robbins, Rev. Gilbert, Keene, N. H.
 Roberts, Rev. J. A., Berkley, Ms.
 Robertson, Rev. James, Sherbrooke, C. E.
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 Robie, Mrs. Clarissa, do.
 Robinson, Emily P., Plainfield, Ms.
 Robinson, Rev. Isaac, Stoddard, N. H.
 Robinson, Mrs. Esther, do.
 Robinson, John, Charleston, S. C.
 Robinson, Mrs. Maria, Brentwood, N. H.
 Robinson, Sarah, Marblehead, Ms.
 Robinsou, Sarah S., Acworth, N. H.
 Robinson, D. F., Hartford, Conn.
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 Rockwood, Mrs. Emily W. do.
 Rockwood, Rev. Otis, Bridgewater, Ms.
 Rockwood, T., Holliston, Ms.
 Rockwood, Rev. S. L., No. Weymouth, Ms.
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 Rogers, Caleb, Norwich, Conn.
 Rogers, David C., North Adams, Ms.
 *Rogers, Daniel D., Boston, Ms.
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 Rogers, Mrs. Ebenezer P., Augusta, Ga.
 Rogers, Mrs. Elizabeth, do.
 Rogers, Rev. Isaac, Enfield, N. H.
 Rogers, Mrs. Eliza F. do.
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 *Rogers, Rev. Nathan B., Hallowell, Me.
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 *Rogers, William M., Bath, Me.
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 Roof, Mrs. Jane E. do.
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 Root, Mrs. E. W. do.
 Root, Mrs. Joel, New Haven, Conn.
 Root, Mrs. Jaue C., Hartford, Conn.
 Ropes, Joseph S., Boston, Ms.
 Ropes, Francis Codman, do.
 Ropes, John Codman, do.
 Ropes, William, Boston, Ms.
 Ropes, Hardy, do.
 Ropes, William H., St. Petersburg, Russia.
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 *Rosseter, Mrs. Eunice, Richmond, Ms.
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 Rosseau, Mrs. D. M., Newbury, Ms.
 Rosseau, James P., Newburyport, Ms.
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 Rowe, Mrs. Rufus E. do.
 *Rowe, Mrs. Polly, Rockport, Ms.
 Rowe, Mrs. Amelia, Groton, Ms.
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 Rowell, Mrs. Hannah, do.
 *Rowland, Rev. William F., Exeter, N. H.
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 Ruddock, Sanderson A., Buckland, Ms.
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 *Russell, Mrs. Aaron, do.
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 Russell, Calvin, North Hadley, Ms.
 Russell, Mrs. Louisa B., Rauldolph, Ms.
 Russell, John, Medford, Ms.

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 Sabin, Rev. Lewis, D. D., Templeton, Ms.
 Sabin, Mrs. Maria, do.
 *Sabin, Darius, Enfield, Ms.
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 *Safford, Mrs. A. J. do.
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 Safford, George R. do.
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 Sanderson, Sophia E., Whately, Ms.
 Sanderson, Esther B. do.
 Sanderson, Mary Jane, do.
 Sanderson, Charles Augustus, do.
 Sanderson, Henry F., Sunderland, Ms.
 Sanderson, Austin, do.
 Sanderson, Elijah D. do.
 Sanderson, Robert W. do.
 Sanderson, Mrs. Harriet, Whately, Ms.
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 *Sanford, Mrs. S. P. do.
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 Sargent, Mary E. do.
 Sargent, Ezra D. do.
 Sargent, Edward P. do.
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 *Saunders, George, Rockport, Ms.
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 Sawtell, Ephraim, Groton, Ms.
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 Sawyer, Mrs. Benjamin, Amesbury, Ms.
 Sawyer, Hannah, Hallowell, Me.
 Sawyer, Rev. Moses, Saugus, Ms.
 Sawyer, Henry E., Fitchburg, Ms.
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 Scott, Eleazer, Greensboro', Vt.
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 Scudder, Charles, Boston, Ms.
 Scudder, Mrs. Sarah L., Boston, Ms.
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 Searle, Mrs. R. T. do.
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 Sears, Henry Lyman, Ashfield, Ms.
 Sears, Miss Lucy Ann, do.
 Sears, Mrs. Sarah E. do.
 Sears, Mrs. Freeman, Goshen, Ms.
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 Seccomb, Ebenezer, do.
 *Secumb, Ebenezer, do.
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 Severance, Asa, Shelburne, Ms.
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 Sessions, William Alexander, Beverly, Ms.
 Sessions, Mrs. H. W., Melrose, Ms.
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 Sewall, Rev. Jotham, No. Granville, N. Y.
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 Sewall, Levi, Rockport, Ms.
 Sewall, Stephen, Wintrop, Me.
 Sewall, Rev. Daniel, South Paris, Me.
 Seward, Rev. John, Aurora, O.
 Seymour, Rev. Henry, Hawley, Ms.
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 *Shattuck, Mrs. Clarissa B. do.
 Shattuck, Clarissa B. do.
 Shattuck, Mrs. Sarah W. do.
 Shattuck, Miriam S. do.
 Shattuck, A. Lampson, Woburn, Ms.
 Shattuck, Mrs. Sumner, Groton, Ms.
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 Shaw, Mrs. Britannia, Montague, Ms.
 *Shaw, Mrs. Abigail, Beverly, Ms.
 Shaw, Rev. B. F., China, Me.
 Shaw, Calvin H., North Abington, Ms.
 *Shaw, Annis W. do.
 Shaw, Anna, do.
 Shaw, Mrs. Betsey, do.
 Shaw, Polly, do.
 Shaw, Fred. E., Bangor, Me.
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 Shedd, Mrs. Mary, Abington, Ms.
 Shedd, Mrs. Charlotte B., Newbury, Ms.
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 Sheldon, Mrs. Sarah H. do.
 Sheldon, Rev. L. H., Westboro', Ms.
 Sheldon, Martha H., Stockbridge, Ms.
 Sheldon, Miss Elizabeth B., Hartford, Conn.
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 Shepard, Mrs. George, do.
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 *Shepard, Rev. Samuel, D. D., Lenox, Ms.
 Shepard, Mrs. Sarah W., Bristol, R. I.
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 Sherman, Mrs. Phila, Grafton, Ms.
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 Sherwood, Mrs. F. A. Fitch, New York City.
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 Shober, Rev. Gottlieb, Salem, N. C.
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 *Shumway, Rev. Columbus.
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 Smith, Eli, do.
 Smith, Emily B. do.
 Smith, Isabella, do.
 Smith, David, Jr. do.
 Smith, Jane, do.
 Smith, Samuel, do.
 Smith, Rev. Asa B., Buckland, Ms.
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 Smith, Mrs. A. W. do.
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 Smith, Rev. Eli, Hollis, N. H.
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 Smith, Rev. Elihu, Chesterfield, N. H.
 Smith, Mrs. Clarissa, do.
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 Smith, N. A. do.
 Smith, John M. do.
 Smith, Rufus, do.
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 *Smith, Elizabeth Irene, do.
 *Smith, Irene Lucina, do.
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 Smith, Lyman M. do.
 Smith, Henry Hervey, do.
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 Smith, Samuel M. do.
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 Snell, Tirzah S. do.
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 Snow, Miss S. C. H., Boston, Ms.
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 Snowden, Cora A., New York City.
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 Stebbins, Lanra A., Alna, Me.
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 Stebbins, Moses, South Deerfield, Ms.
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 Stetson, Caleb, Braintree, Ms.
 Stetson, A. W. do.
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 Stetson, Lydia, East Abington, Ms.
 Stetson, Almira, Medford, Ms.
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 Stevens, Idella Sybil, Worthington, Ms.
 Stevens, Arlin Varillas, do.
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 Stickney, Rev. Moses P., Lowell, Ms.
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 Stickney, Mrs. Sarah D., Calais, Me.
 Stickney, William, Hallowell, Me.
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 Stimson, Mrs. C. Morton, West Newton, Ms.
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 *Stoddard, Mrs. F. B. do.
 Stoddard, William H. do.
 Stoddard, W. B. do.
 Stoddard, Charlotte C. do.
 Stoddard, Sarah T. do.
 Stoddard, Henry F. do.
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 Stone, Rev. Rollin S., Easthampton, Ms.
 Stone, Rev. Andrew L., Boston, Ms.
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 Stone, Rev. Samuel M., Chester, Vt.
 Stone, Rev. Micah, Brookfield, Ms.
 Stone, Rev. Cyrus, Boston, Ms.
 Stone, Mrs. Abigail K. do.
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 Stone, Mrs. Joan A., Chester, Vt.
 Stone, Mrs. Emily, Woburn, Ms.
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 Storrs, Mrs. C. W., Montpelier, Vt.
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 Storrs, Henry M., Andover, Ms.
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 Stowell, Charles, Andover, Ms.
 Stowell, Cyrus A., South Deerfield, Ms.
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 Stowell, James C. do.
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 Strong, W. C., Brighton, Ms.
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 Swain, Mrs. Julia M., Providence, R. I.
 Swain, Miss Sarah H. do.
 Swain, Edward A. do.
 Swain, Rev. Leonard, D. D. do.
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 Swallow, Peter, Dunstable, Ms.
 Swan, Richard W., Exeter, N. H.
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 Sweet, Leprilete, Attleboro, Ms.
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 Sweetser, Charles H. do.
 Sweetser, Sarah, Newbury, Ms.
 Sweetser, Mrs. E. D., Newburyport, Ms.
 Sweetser, Rev. Seth, D. D., Worcester, Ms.
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 Swett, Henry J. do.
 Swett, Mrs. Samuel S., Dedham, Ms.
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 Taft, John J., Sunderland, Ms.
 Taft, Rev. George.
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 Talbot, Rev. W. K., Parishville, N. Y.
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 Talcott, Mrs. Harriet H. do.
 Talcott, R. G., Hartford, Conn.
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 Tallmadge, Mrs. Maria, do.
 Tallman, Ann Maria McKown, Bath, Me.
 Tallman, Mrs. Eleanor, do.
 Tappan, Rev. Benj., D. D., Augusta, Me.
 Tappan, Mrs. Benjamin, do.
 Tappan, Elizabeth T. do.
 Tappan, Jane W. do.
 *Tappan, Catharine W. do.
 Tappan, Anna W. do.
 *Tappan, Enoch S. do.
 Tappan, T. L. Winthrop, do.
 Tappan, Rev. B., Jr., Norridgewock, Me.
 Tappan, Miss Ellen Emmons, do.
 Tappan, Rev. Daniel D., Farmington, N. H.
 Tappan, Mrs. Abby M. do.
 Tappan, Rev. Samuel S., Providence, R. I.
 Tappan, Lucia, do.
 Tappan, Mrs. Hannah, Boston, Ms.
 Tappan, Mrs. John G. do.
 Tappan, Charles, do.
 Tappan, Mary A. do.
 Tappan, Henry L., Augusta, Me.
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 Tarbox, Rev. I. N., Framingham, Ms.
 Tarbox, Mrs. Increase N. do.
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 Taylor, Dorsey, Grafton, Vt.
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 Taylor, Rev. Edward, Kalamazoo, Mich.
 Taylor, Isaac, Dunstable, Ms.

- *Taylor, Rev. James, Sunderland, Ms.
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 Taylor, Mary Louisa, do.
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 Taylor, John William, Springfield, O.
 Taylor, Mrs. Helen, Cleveland, O.
 Taylor, Mrs. Clara, do.
 Taylor, Annie Louisa, Springfield, O.
 Taylor, Fred. Wm., Cleveland, O.
 Taylor, Henry, do.
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 Taylor, Miss Sarah E. do.
 Taylor, Charles F. do.
 Taylor, George A. do.
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 Tead, Mrs. Lucretia H. do.
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 Temple, Thayer, Boylston, Ms.
 *Teu Broeck, Rev. Petrus S., Danvers, Ms.
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 Tenney, Mrs. Erdix, do.
 *Tenney, Mrs. Mary L. do.
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 Tenney, George J., Georgetown, Ms.
 Tenney, Richard, do.
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 Tenney, Mrs. Samuel N. do.
 Teuney, Mrs. Betsey, do.
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 Tenney, Mrs. Mary P. do.
 Tenney, Rev. Thomas, Shelbrook, Iowa.
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 Tenney, Leonard, Bradford, Ms.
 Tenney, Rev. Daniel, Lawrence, Ms.
 Tenney, Mrs. Mary A. do.
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 Thacher, Mrs. Mary L. do.
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 Thaxter, Mrs. Sarah, Worcester, Ms.
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 Thayer, Mrs. Relief, do.
 Thayer, Relief, do.
 Thayer, Elisha W. do.
 Thayer, Nathaniel B. do.
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 Thayer, George W., Boston, Ms.
 Thayer, Lydia W. do.
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 Thompson, Augustus C., Jr., do.
 Thompson, Martha A. do.
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 Thurston, Mrs. William, do.
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 Tinkham, A. W., Bucksport, Me.
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 Tirrell, Eliza, do.
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 Tirrell, Albert 2d, So. Weymouth, Ms.
 Tirrell, Austin, do.
 Tirrell, Dexter, do.
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 Titecomb, Mrs. Jemima G. do.
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 *Tompkins, Rev. Isaac, East Haverhill, Ms.
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 Torrey, Zibah, Abington, Ms.
 Torrey, Harvey, do.
 Torrey, David Brainerd, E. Abington, Ms.
 Torrey, Mrs. Lydia L. do.
 Torrey, Mrs. Willard, Groton, Ms.
 Torrey, Miss Elizabeth B. do.
 Torrey, Elizabeth L., So. Weymouth, Ms.
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 Tower, Nancy Elvira, do.
 Tower, Calvin B., Worthington, Ms.
 Tower, Hersey E. do.
 Tower, Jane S. do.
 Tower, Sarah J. do.
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 Towne, Mrs. Elizabeth, do.
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 Towne, Rev. Josiah, Hanover, N. H.
 Towne, Mrs. Charlotte, do.
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 Townsend, Mrs. Laura M. do.
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 Tracy, Mrs. Charles, Hinsdale, Ms.
 Tracy, Mrs. Harriet, do.
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 Trask, Richard, Manchester, Ms.
 Trask, Mrs. Abby H. do.
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 Trout, Mrs. Adaline F., Wenham, Ms.
 Trow, N. G., Buckland, Ms.

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 Tuck, Mrs. Ann R. do.
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 Turner, Alvau Ticknor, Monterey, Ms.
 Turner, Martha E. do.
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 Tuttle, Rev. Ezra, Deerfield, N. H.
 Tuttle, Mrs. Harriet E., Harrisville, N. H.
 Tuttle, Harriet W. do.
 Tuxbury, Rev. Franklin, Hadley, Ms.
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 Tyler, Joseph C. do.
 Tyler, Joseph H., Cambridge, Ms.
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 Tyler, Jeremiah H. C. do.
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 Tyler, Mrs. Elizabeth W. do.
 Tyler, Eliza, do.
 Tyler, Hannah F. do.
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 Upham, Calvin L., Brimfield, Ms.
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 Vaill, Rev. Wm. F., Wethersfield, Ill.
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 Vining, Mrs. Sarah, do.
 Vinton, Caroline A. do.
 Vinton, Rev. A. H., D. D., Boston, Ms.
 Vinton, Josiah C., Dorchester, Ms.
 Vinton, Rev. John A., Boston, Ms.
 Virgin, Hannah, do.
 Vose, John, Pembroke, N. H.
 Vose, Peter E., Dennysville, Me.
 Wade, Mrs. Char. A., North Cambridge, Ms.
 *Wadsworth, Benj., D. D., Danvers, Ms.
 Wadsworth, Miss H. M., Hartford, Conn.
 Waite, Joshua, Freeport, Me.
 Waitt, Rev. Aaron, Jr., Goshen, N. H.
 Waldo, Rev. Horatio, Portage, N. Y.
 *Waldo, Rebecca, Worcester, Ms.
 *Waldo, Sarah, do.
 *Waldo, Elizabeth, do.
 Waldo, John, Boston, Ms.
 Waldo, Mrs. Eunia, do.
 Wales, Mrs. Elizabeth A. W., Dorehester, Ms.
 Wales, Erastus, East Randolph, Ms.
 Wales, Samuel, North Abington, Ms.
 Walker, Rev. Charles, D. D., Pittsford, Vt.
 *Walker, Rev. Charles, Danvers, Ms.
 Walker, Mrs. Charles, do.
 Walker, Rev. Horace D., East Abington, Ms.
 Walker, W. M. do.
 Walker, Mrs. Hannah, Groton, Ms.
 Walker, Mrs. Mercy A. M. do.
 Walker, Rev. James B. R., Holyoke, Ms.
 Walker, Rev. Joseph, Paris, Me.
 Walker, Mrs. Joseph, do.
 Walker, Moses, Haverhill, Ms.
 Walker, Rev. Samuel, Danvers, Ms.
 Walker, Timothy, East Medway, Ms.
 Walker, Othea, Ludlow, Ms.
 Walker, Rev. Aldace, West Rutland, Vt.
 Walker, Rev. Avery S., Lodi, N. J.
 Wallace, Mrs. C. W., Manchester, N. H.
 Wallace, Rev. Cyrus W., Manchester, N. H.
 Wallace, Mrs. Elizabeth R., Milford, N. H.
 *Walley, Samuel H., Boston, Ms.
 Warburton, John, Hartford, Conn.
 Warburton, Mrs. M. A. do.
 Ward, Asa, Boston, Ms.
 Ward, Mrs. Harriet P., Shrewsbury, Ms.
 Ward, Rev. Jonathan, Brentwood, N. H.
 *Ward, Mrs. Hetta L. H., Abington, Ms.
 Ward, Rev. Stephen D., —, Ms.
 Ward, Mary A., Newton, Ms.
 Ward, Rev. Nathan, North Troy, Vt.
 Ware, Jonathan D., Swanzy, N. H.
 Ware, Hannah, Acworth, N. H.
 Ware, John, Conway, Ms.
 Ware, Rev. Samuel, Sunderland, Ms.
 Warner, Benjamin E., Hinsdale, Ms.
 Warner, Mrs. Jane, Williamsburg, Ms.
 Warner, James R., Sunderland, Ms.
 Warner, S. E. do.
 Warner, Oliver, Hadley, Ms.
 Warner, Mrs. Oliver, do.
 Warner, Rev. Joseph A.
 Warner, John, Ipswich, Ms.
 Warren, J. Sullivan, Boston, Ms.
 Warren, Rev. Israel P. do.
 Warren, Mrs. Jane S. do.
 Warren, Stanley P. do.
 Warren, Nathaniel C., Suffield, Conn.
 *Warren, John C., Boston, Ms.
 Warren, Mrs. Lydia, India.
 Warren, Rev. William, Gorham, Me.
 Warren, Mrs. Mary H. do.
 *Warren, Rev. Moses, Wilbraham, Ms.
 Warren, Clara R., Clinton, Ms.
 Warren, Isaac B., Framingham, Ms.
 Warriner, Rev. Francis, Lo. Waterford, Vt.
 Washburn, Edmund, Natick, Ms.
 Washburn, Mrs. Edmund, do.
 Washburn, Philander, Middleboro', Ms.
 Washburn, Charles, Worcester, Ms.
 Washburn, Mrs. Anna F. do.
 Washburn, Ichabod, do.
 Washburn, Mrs. Ann G. do.
 Washburn, Eliza Ann, do.
 Washburn, Lucy P. do.
 Washburn, Mrs. H. P., Amherst, Ms.
 Washburn, John H. do.
 Washburn, Mrs. Sally, Royalton, Vt.
 Wasson, Mrs. Abigail, West Brooksville, Me.
 Waterman, Frederick, Grafton, Ms.
 Waterman, Foster, Boston, Ms.

- Waterman, Mrs. Charlotte V., Boston, Ms.
 Waters, Rev. Isaiah, Albany, N. Y.
 Waters, Richard P., Salem, Ms.
 Watson, Mrs. D. B., Sedgewick, Me.
 Watson, George Henry, Sedgewick, Me.
 Watts, Francis O., Boston, Ms.
 Wayland, Rev. H. L., Worcester, Ms.
 Wayland, Rev. F., D. D., Providence, R. I.
 Webber, Mrs. Hannah D., Hopkinton, N. H.
 Webster, C. B., Norwich, Ct.
 Webster, Mrs. A. P., Boscawen, N. H.
 *Webster, Daniel, Boston, Ms.
 Webster, Rev. John C., Hopkinton, Ms.
 Webster, Mrs. Mary P., Haverhill, N. H.
 Webster, Moses, West Haverhill, Ms.
 Webster, Joseph, do.
 Webster, Mrs. Pamela J., do.
 *Webster, Rev. Josiah, Hampton, N. H.
 Weeks, Mrs. Louisa P., Greenfield, N. H.
 Weeks, Nancy, do.
 Weeks, Robert D., Whately, Ms.
 Weeman, James P., Freeport, Me.
 Weeman, Ebenezer, Charlestown, Ms.
 Welch, Miss Sarah, Hartford, Conn.
 Welch, Rev. John C.
 Welch, Janc K., Northampton, Ms.
 Welch, Rev. Moses, Wenham, Ms.
 Weld, Nathaniel, Jamaica Plain, Ms.
 Wells, Mrs. Abigail, Shelburne, Ms.
 Wells, Rev. Elias, Edgecomb, Me.
 Wells, Rev. E. M. P., Boston, Ms.
 Wells, Rev. Moses H., Hinsdale, N. H.
 Wells, Asa, Wells, Me.
 Wellman, Eliza, Cornish, N. H.
 Wellman, Rev. J., Cavendish, Vt.
 Wellman, Laura Bliss, Springfield, Ms.
 Wellman, Emma Lucretia, do.
 Wentworth, Lucinda, Hinsdale, Ms.
 West, Mrs. Mercy B., Jefferson, N. H.
 West, Harriet M., Haverhill, Ms.
 West, W. G., New York City.
 Weston, Ephraim, Sunfish, O.
 Weston, Mrs. Elizabeth J., Dalton, Ms.
 Weston, Willie W., do.
 Weston, Newton, Woburn, Ms.
 Weston, Caleb, Francetown, N. H.
 Weston, Rev. Isaac, Cumberland, Me.
 Weston, Rev. James, Standish, Me.
 Weston, Isaac, Bloomfield, Me.
 Wetmore, William, Peru, Ms.
 Wheat, J. A., Nashua, N. H.
 Wheatley, Mrs. Lydia, Brookfield, Vt.
 *Wheaton, Jesse, Dedham, Ms.
 Wheaton, Levi, Warwick, Ms.
 Wheaton, Christopher C., do.
 Wheaton, Julius D., do.
 Wheaton, Mrs. Charlotte A., Gloucester, Ms.
 Wheeler, Rev. Abraham, Candia, N. H.
 Wheeler, Rev. John, D. D., Burlington, Vt.
 *Wheeler, Mrs. Sarah Ann, do.
 Wheeler, Rev. M. G., Newton, Ms.
 Wheeler, James P., Eastport, Me.
 Wheeler, Caroline B., Charlotte, Vt.
 Wheeler, Josiah, Lyndeboro', N. H.
 Wheeler, Mrs. Josiah, do.
 Wheeler, Luther, Hooksett, N. H.
 Wheeler, Sumner, Chelsea, Ms.
 Wheeler, E. H., Charlotte, Vt.
 Wheelock, J. B., Coventry, Vt.
 Wheelock, Emery, Fayetteville, Vt.
 Wheelock, Elias, Uxbridge, Ms.
 *Wheelock, Rev. James R., Canterbury, Ct.
 Wheelock, Henry M., Slatersville, R. I.
 Wheelwright, Ebenezer, Newburyport, Ms.
 Wheelwright, Ellen M., Fryeburg, Me.
 Whidden, Rendol, Calais, Me.
 Whipple, John, East Cambridge, Ms.
 Whipple, Charles, Newburyport, Ms.
 *Whipple, Mrs. Mary, do.
 Whipple, Mrs. Rebecca, do.
 *Whipple, Sarah K., do.
 *Whipple, Henry, do.
 Whipple, George, Newburyport, Ms.
 Whipple, Henry, Salem, Ms.
 Whipple, Mrs. Henry, do.
 Whipple, Charles K., Boston, Ms.
 Whipple, James K., do.
 Whipple, Samuel K., do.
 Whipple, Sophia, do.
 Whipple, Mrs. Lucy C., Rockport, Ms.
 Whipple, William, do.
 Whitecomb, Rev. W. C., No. Carver, Ms.
 Whitecomb, Eva Myrtella, Southbridge, Ms.
 Whitecomb, Mrs. Harriet L., Stoneham, Ms.
 Whitecomb, Jacob, East Randolph, Ms.
 Whitecomb, Mrs. Lydia, do.
 Whitecomb, Lewis, do.
 Whitecomb, Simon L., do.
 Whitecomb, Reuben, Jr., Harvard, Ms.
 White, Adoniram, Randolph, Ms.
 White, Rev. I. C., North Abington, Ms.
 White, Joseph, Hinsdale, Ms.
 White, Lyman, do.
 White, Mrs. A. H., Williamsburg, Ms.
 White, Maria, Leicester, Ms.
 White, Nathaniel, Lawrence, Ms.
 White, Mrs. Penelope R., Southampton, Ms.
 White, Mrs. Catharine P., do.
 White, John P. P., do.
 White, Rev. Broughton, Acworth, N. H.
 White, Rev. M.
 White, Rev. Charles.
 White, Robert.
 White, Alfred, West Brookfield, Ms.
 White, Ann M., Chester, N. H.
 White, Cornelius, East Randolph, Ms.
 White, Newton, do.
 White, Harrison G. O., Taunton, Ms.
 White, Miss Nancy, South Reading, Ms.
 White, Gilman, Westmoreland, N. H.
 White, Rev. Jacob, East Orleans, Ms.
 White, John, Whately, Ms.
 White, Rev. Joseph R., Barnet, Vt.
 White, Rev. Levi, Sandisfield, Ms.
 White, Samuel, Boston, Ms.
 White, Rev. Seneca, Amherst, N. H.
 White, John, Boston, Ms.
 White, George, do.
 White, Rev. Orlando H., Meriden, Conn.
 White, Mrs. Eliza A. R., Orleans, Ms.
 White, Rev. Jacob, do.
 White, Rev. Lyman, Easton, Ms.
 White, Lydia E., East Randolph, Ms.
 White, Mrs. Ruth F., do.
 White, Mrs. Nancy, South Reading, Ms.
 White, Elihu, Medway, Ms.
 White, Joseph W., Hartford, Conn.
 Whitford, Hiram, Woburn, Ms.
 Whitford, Mrs. Bethia, do.
 Whitin, Charles P., Whitinsville, Ms.
 Whiting, Rev. Charles, Fayetteville, Vt.
 Whiting, Sarah, Lunenburg, Ms.
 Whiting, Mrs. Sophia E., Lawrence, Ms.
 Whiting, Mrs. H. L., Boston, Ms.
 Whiting, Lemuel, Groton, Ms.
 Whitman, Mrs. Lydia, Bolton, Ms.
 Whitman, Rev. Alphonso L. Westerly, R. I.
 Whitmarsh, Joshua, Abington, Ms.
 Whitmarsh, Mary, East Bridgewater, Ms.
 Whitmore, Rev. Roswell, Killingly, Conn.
 Whitmore, Rev. Zolva, Chester, Ms.
 Whitmore, John, Bowdoinham, Me.
 Whitmore, Mrs. Hannah S., do.
 Whitmore, Philena S., do.
 Whitmore, Sarah M., do.
 Whitmore, Stephen, M. D., Gardiner, Me.
 Whitmore, Amherst, Brunswick, Me.
 Whitmore, John, Jr., Bowdoinham, Me.
 Whitmore, Nath'l M., Gardiner, Me.
 Whitney, Mrs. Mary G., Troy, N. H.
 Whitney, Charles H., Nelson, N. H.
 Whitney, Mrs. Bethia, Marlboro', N. H.
 Whitney, Mrs. Mary A., Waltham, Ms.
 Whitney, George E., Fitchburg, Ms.

- Whitney, Charles H., Fitchburg, Ms.
 Whitney, Helen Josephine, Stow, Ms.
 Whiton, Mrs. Eunice, Enfield, Ms.
 Whiton, Rev. John M., Antrim, N. H.
 *Whittlesey, Newton, Claremont, N. H.
 Whittlesey, Rev. Eliphalet, Bath, Me.
 Whittlesey, Mrs. Maria S., Berlin, Conn.
 *Whittlesey, Rev. Samuel, New York City.
 Whittemore, Dexter, Fitzwilliam, N. H.
 Whittemore, Mrs. Betsey, do.
 Whittemore, Benjamin F., Boston, Ms.
 Whittemore, Mrs. Benjamin F., do.
 Whittemore, Benjamin F., Jr., do.
 Whittemore, William Fred., do.
 Whittemore, Mrs. Mary E., Nashua, N. H.
 Whittemore, George A., Bennington, N. H.
 Whittemore, Mrs. George A., do.
 Whittemore, John J., do.
 Whittemore, Mrs. John J., do.
 Whittemore, Amos, do.
 Whittemore, Mrs. Amos, do.
 Whittemore, Timothy C., Hancock, N. H.
 Whittemore, Frances M., do.
 Whittemore, Mrs. A. F., Fitzwilliam, N. H.
 Whittemore, Charles, do.
 Whittemore, Joel, do.
 Whittemore, Thomas W., do.
 Whittemore, Benjamin, Bennington, N. H.
 Whittemore, Mrs. Deborah, do.
 Whyte, Robert, Nashville, Tenn.
 Wickes, Eliphalet, Jamaica, L. I.
 Wiggen, Mary Caroline, Newburyport, Ms.
 Wiggin, John K., Boston, Ms.
 Wight, Ann Maria, Boston, Ms.
 Wight, Rev. Daniel, Jr., North Scituate, Ms.
 Wight, David, Jr., Sturbridge, Ms.
 Wilbur, Asa, Boston, Ms.
 Wilbur, Thomas, Randolph, Vt.
 Wilcox, Rev. G. B., New London, Conn.
 Wilcox, Joseph, Newport, N. H.
 Wilcox, Mrs. Loyal, Hartford, Conn.
 Wilcox, Mary L., do.
 Wilcox, Mrs. Martha A., Melrose, Ms.
 Wilcox, Rev. Wm. H., Reading, Ms.
 Wild, Rev. Daniel, Brookfield, Vt.
 Wild, Miss M. R. P., Quincy, Ms.
 Wilde, Rev. John, Brunswick, Me.
 Wilder, Azel, Keene, N. H.
 Wilder, Martha, do.
 *Wilder, Rev. John, Cambridgeport, Ms.
 Wilder, Thomas, Boston, Ms.
 Wiley, Mrs. Ann E., South Reading, Ms.
 Wiley, Mrs. Hannah P., do.
 Wiley, Miss Delia A., Hartford, Conn.
 Wilkinson, Arthur, Boston, Ms.
 Willard, Rev. John, Fairhaven, Ms.
 Willard, William B., Hartford, Conn.
 Willard, Miss Mary, Charlestown, N. H.
 Willard, Mrs. Polly, do.
 Willard, Stedman, Orford, N. H.
 Wiley, Rev. Isaac, Goffstown, N. H.
 Wiley, Phebe M., Farmington, N. H.
 Williams, Daniel, Ashfield, Ms.
 Williams, Mrs. David, do.
 Williams, Mrs. Martha Ann, Conway, Ms.
 Williams, Rev. Samuel, Brewster, Ms.
 *Williams, Rev. Joshua L., Middletown, Ct.
 *Williams, Rev. Samuel P., Newburyport, Ms.
 Williams, Mrs. Sarah P., do.
 *Williams, Rev. Solomon, Northampton, Ms.
 Williams, Thomas S., Charlestown, N. H.
 Williams, William, Salem, Ms.
 Williams, Mrs. William, do.
 Williams, William O., do.
 Williams, Rev. N. W., Shrewsbury, Ms.
 Williams, Rev. James, St. George, Me.
 Williams, Samuel, West Hawley, Ms.
 Williams, Mrs. Sarah, do.
 Williams, Mrs. Dolby, Swanzey, N. H.
 Williams, L. Maria, No. Hadley, Ms.
 Williams, Rev. N. M., Somerville, Ms.
 Williamson, Jane S., Adams Co., O.
 Willis, Martha, Langdon, N. H.
 Willis, Nathaniel, Boston, Ms.
 Williston, Mrs. John P., Northampton, Ms.
 Williston, Mrs. C. L., do.
 Williston, Samuel, Easthampton, Ms.
 Williston, Mrs. Payson, do.
 Williston, Seth, D. B., Lexington, N. Y.
 Wilson, Rev. Adam, Paris, Me.
 Wilson, Rev. Thomas, Stoughton, Ms.
 Wilson, Asa E., Sullivan, N. H.
 Wilson, Rev. H. B., Cumberland Co., Penn.
 Wilson, Mrs. Sarah E., Westford, Ms.
 Wilson, Henry, Natick, Ms.
 Winchester, Rev. W. W., Clinton, Ms.
 Wing, Mrs. Eliza G., Sandwich, Ms.
 Winslow, Rev. Hubbard, New York.
 Winslow, Mrs. Hubbard, do.
 Winslow, Mrs. Catharine G., Troy, N. H.
 Winslow, Phebe, Boston, Ms.
 Winslow, Luther, Sunderland, Ms.
 Winslow, Rev. Miron, Ceylon.
 Winter, Rev. John S.
 Winthrop, Robert C., Boston, Ms.
 *Winthrop, Thomas L., do.
 *Wisner, Benj. B., D. D., do.
 Wisner, Mrs. B. B., Andover, Ms.
 Withington, Mrs. Elizabeth, Dorchester, Ms.
 Withington, Mrs. Sarah E., Newbury, Ms.
 Withington, Mary Niles, Newbury, Ms.
 Witt, Mrs. Lucretia, South Hadley, Ms.
 Wolcott, Rev. Calvin.
 *Wolcott, Mrs. Catharine E., Boston, Ms.
 Wolcott, William, So. Danvers, Ms.
 Wood, Abijah, Westboro', Ms.
 Wood, Matthew F., Boston, Ms.
 Wood, Artemas, Groton, Ms.
 Wood, Mrs. Artemas, do.
 Wood, Mrs. Abigail, St. Johnsbury, Vt.
 Wood, Mrs. Emeline, Kirby, Vt.
 Wood, Mrs. Freelove, do.
 Wood, Mrs. Huldah, do.
 Wood, Mrs. Mary Jane, do.
 Wood, Mrs. Mary C., Ashby, Ms.
 Wood, Mrs. Abby L., Athol, Ms.
 Wood, Miss Mary S., do.
 Wood, Mrs. Abby M., Amherst, Ms.
 *Wood, Rev. Benjamin, Upton, Ms.
 Wood, Rev. Henry, Concord, N. H.
 Wood, Rev. John, Wolfboro', N. H.
 Wood, Mrs. Laurinda M., do.
 Wood, Mrs. Caroline L., Bloomfield, Me.
 Wood, Rev. C. W., Campello, Ms.
 Wood, Mrs. C. S., do.
 Wood, Samuel F., Middlesex Village, Ms.
 Wood, Mrs. Sarah, do.
 Wood, Mrs. Samuel, Lebanon, N. H.
 *Wood, Rev. S., D. D., Boscawen, N. H.
 Wood, Mrs. Samuel, do.
 Wood, Rev. Thomas H., Halifax, Vt.
 Wood, Mrs. Zenas, Montpelier, Vt.
 Woodbridge, Rev. Benjamin R., Norwich, Ms.
 Woodbridge, Rev. John, D. D., Hadley, Ms.
 Woodbridge, Mrs. Mary Ann, do.
 Woodbury, William W., Portland, Me.
 Woodbury, Rev. Benjamin, Falmouth, Ms.
 Woodbury, Mrs. Mary, Groton, Ms.
 Woodbury, Mrs. Mary J., Marblehead, Ms.
 Woodbury, Eliza, Beverly, Ms.
 Woodman, Rev. Henry A., Newburyport, Ms.
 Woodhull, Rev. Richard, Bangor, Me.
 Woodman, Joshua, Cornville, Me.
 Woodruff, Eph'm T., Wayne, Ashtabula Co., O.
 Woodruff, Erastus, Hartford, Conn.
 Woods, Mrs. Harding P., Bane, Ms.
 Woods, Mrs. Leonard, Dorchester, Ms.
 Woods, Samuel, Ashby, Ms.
 *Woods, Mrs. Achsah, Newport, N. H.
 Woods, Mrs. Joanna, do.
 Woods, Aaron, Enfield, Ms.
 Woods, Leonard, Ashby, Ms.
 Woodward, Lucy M., Woodstock, Vt.
 Woodward, Mrs. Anna, Newton, Ms.

*Woodward, Susan, Keene, N. H.	Wright, Miss Caroline F., Fitchburg, Ms.
Woodward, Lydia F. do.	Wright, Rev. Ebenezer B., Norwich, Ms.
Woodward, Mary, do.	Wright, Rev. Henry C., Newburyport, Ms.
Woodward, Elizabeth W. do.	Wright, Mrs. Elizabeth, do.
Woodward, Sarah E. do.	Wright, Rev. Joel, Dana, Ms.
Woodward, Elizabeth, do.	Wright, Mrs. Lucia E., Acworth, N. H.
Woodward, Daniel, Jr., Lyndeboro', N. H.	Wright, Rev. Thomas G., Claremont, N. H.
Woodward, Ebenezer, Newton, Ms.	Wright, Mrs. Betsey B., Troy, N. H.
Woodworth, Rev. C. L., East Amherst, Ms.	Wyatt, Benjamin, Bristol, R. I.
Wooster, Rev. Benjamin, Fairfield, Vt.	Wyer, Mrs. Sarah, Woburn, Ms.
Wooster, Miss J. E., Goshen, Conn.	Wyman, Mrs. Hannah, Pelham, N. H.
Worcester, Rev. Leonard, St. Johnsbury, Vt.	Wyman, Jane E., Shrewsbury, Ms.
*Worcester, Rev. Samuel, D. D., Salem, Ms.	Wyman, William G., Fitchburg, Ms.
Worcester, Mrs. Samuel, do.	Yale, Rev. Calvin, Charlotte, Vt.
*Worcester, Rev. Thomas, Salisbury, N. H.	Young, Ira, Hanover, N. H.
Worth, Rev. Edmund, Fisherville, N. H.	Young, Rev. J. K., D. D., Laconia, N. H.
Wright, Charles, Hinsdale, Ms.	Young, Mrs. Mary, do.
Wright, Mrs. Polly, Fitzwilliam, N. H.	Young, Charles, Slatersville, R. I.
*Wright, Rev. Chester, Hardwick, Vt.	Young, Cassius C., Norwich, Conn.
Wright, Mrs. Charlotte C., Montpelier, Vt.	

CONSTITUTION OF THE SOCIETY.

ARTICLE 1. This Society shall be denominated the AMERICAN TRACT SOCIETY, the object of which shall be to promote the interests of vital godliness and good morals, by the distribution of such Books and Tracts as may be calculated to receive the approbation of Christians of all denominations usually termed evangelical.

ART. 2. Any person paying twenty dollars at one time into the treasury of this Society may be, at his request, a Member for Life; and any person paying fifty dollars at one time, may at his request be a Director for Life. The Life Members, the Life Directors, the Members of the Executive Committee, and of the Board of Directors, shall constitute the Corporate Members of this Society.

ART. 3. Persons constituted Life Members of the Society by donations not designated by them to be applied to specific objects, shall be annually entitled to the Society's publications, to the value of one dollar, and persons so constituted Directors, to the value of two dollars; or, if preferred, they may receive *Tracts* at any one time to the value of half the sum given.

ART. 4. There shall be an Annual Meeting of the Society in Boston, on the last Wednesday in May, when a President, Vice-Presidents, two, or more Secretaries, a Treasurer, two Auditors, an Executive Committee, and a Board of seven Directors, shall be appointed by ballot; and to this meeting it shall be the duty of the Treasurer to make his annual report.

ART. 5. It shall be the duty of the Executive Committee to superintend the publication and distribution of books and tracts; to procure a place of deposit for the same in Boston; to appoint Corresponding Committees when needful; to appoint, from their own number, a Committee of Publication, a Committee of Finance, and a Committee of Distribution; to make such gratuitous grants of books and tracts, and of moneys in aid of the printing and distribution of books and tracts, as they may think proper, in furtherance of the objects of the Society; and to make report of their doings at each annual meeting of the Society. They may appoint any agents whom they from time to time may find it expedient to employ in the business of the Society. They shall appoint a Recording Clerk, who shall keep an accurate record of all their proceedings. They shall have power also to make all purchases of real or personal property, at their discretion, which may be necessary for the use of the Society, and to fill any vacancies which may occur in their own number.

ART. 6. The Secretaries, the Treasurer, and all other agents employed

in the business of the Society, shall be subject to the direction, order, and control of the Executive Committee.

ART. 7. The Treasurer shall give such bonds for his fidelity in office as the Executive Committee may require.

ART. 8. The Board of Directors shall have power to inspect the records and proceedings of the Executive Committee and report thereon.

ART. 9. No assessments shall be laid upon the members of the Society.

ART. 10. Any Tract Society, formed on the principles of this Society, and annually contributing a donation to its treasury, shall be considered an Auxiliary; and the President and Secretary of such Auxiliary for the time being, shall be, ex officio, members of this Society.

ART. 11. That the benefits of the Society may be enjoyed no less in distant places than near the seat of its operations, the prices of its publications shall be, as far as practicable, the same in all parts of the United States.

ART. 12. All meetings of the Society, the Board of Directors, and the Executive Committee, shall be opened by prayer.

ART. 13. The Officers of the Society, and the members of the Executive Committee, and Board of Directors, shall be elected from evangelical denominations of Christians: and no book or tract shall be published or circulated, as long as any member of the Committee of Publication shall object to the same.

ART. 14. Special meetings of the Society may be called by order of a majority of the Executive Committee or of the Board of Directors, by publishing one week's notice in one or more of the religious newspapers in Boston, patronized by the denominations of Christians co-operating with this Society.

ART. 15. At any annual meeting, such amendments of the Constitution may be made, as may be recommended by the Executive Committee, and approved by two thirds of the members present.

BY - LAWS.

ARTICLE I. At meetings of the Society and Board of Directors, the President, or, in his absence, the first Vice-President on the list then present, and, in the absence of all the Vice-Presidents, such person as may be appointed by the meeting, shall preside.

ART. II. The Executive Committee shall consist of seven members, and four shall constitute a quorum. They shall meet at least once in each month, and as much oftener as they may deem expedient. Special meetings may be called by either of the Secretaries, and *shall* be called when requested by two members.

ART. III. The acts of a majority of the Executive Committee, in all purchases and sales of property, as well as in other cases, shall be binding on the Society. All deeds, bonds, and mortgages, to be given by the Society, shall be sealed with the Corporate Seal, and signed by its President, or, in his absence, by its Treasurer, or one of the Vice-Presidents.

ART. IV. The Committees of Publication, of Finance, and of Distribution, shall report monthly to the Executive Committee.

ART. V. No Books or Publications shall be kept for sale at the Society's Depository, nor shall its agents be concerned in the sale of any, except such as are approved by the Committee of Publication.

ART. VI. It shall be the duty of the Secretaries and Treasurer to attend all the meetings of the Executive Committee, and present such statements of the affairs of their respective departments as may be required. They may partake in the deliberations of the Committee, but shall not be entitled to vote.

APPENDIX.

ADDRESS OF REV. DR. TYNG.

NOTE A, PAGE 5.

MR. CHAIRMAN, AND MY CHRISTIAN FRIENDS : I view this as one of the most interesting and important meetings we not only ever had assembled, but perhaps ever shall have assembled, in the city of New York. When I look at the interests that are at stake, at the value of the cause which is involved, at the remarkable providence which has raised up in time of need an appropriate and efficient instrumentality for the accomplishment of the work to be achieved, and at the amazing providence which has watched over it and prospered it with such a degree of calm, tranquil, effective success, I confess that this occasion is one of exceeding personal congratulation. I can not but congratulate the oldest Tract Society in the United States, the parent Tract Society of this country, the mother of us all, upon its meeting this morning with all the circumstances of a divine benediction resting over it, and of the communion and fellowship of Christian reciprocation arising from it.

We meet here this morning under a banner twofold, but never to be separated, — the banner of purity and peacefulness. First pure, then peaceful ; first truth, then peace ; first a foundation that God hath laid in Zion, then evidence that God is building up peace on that foundation. The grand uniting principle upon which we are brought here, cemented together, and made one, to-day, is the union of absolute purity and peacefulness, and a grateful enjoyment of things in prosecution. The old and first-established Tract Society meets here before us, not a forth-putting, agitating power, in the midst of a peaceful community, but a dove from the very ark of safety, with an olive-leaf in her mouth, — a divine messenger, going to shed from its beautiful and illustrious wings, over a disturbed surface, rays of heavenly light. For a while, this lovely ark attached itself to a junior but an outgoing craft, to be led across the ocean by other pilots, and according to the direction of other charts ; till, at last, the faithful watchman having slept beneath in confidence too long, they found, alas ! themselves dismasted and disabled, and floating like a log upon the sea, attached to a

superior ship. Nothing then was to be done but, at the risk of everything, in the perils of the sea, to cast off, and start for themselves. Nothing was to be done but, in trusting dependence upon that Pilot that never forsakes the Christian, that rebuked the storm, and that walked upon the sea in perfect peace when his disciples were filled with terror and dismay, — nothing was to be done but, in trusting dependence upon him, to cast off and start upon a voyage, — ah! not a voyage of discovery, but a voyage homeward bound. It was a voyage on a raging billow, to be sure, but the beautiful shining shore that lined the other side with its translucent, glittering attractions, promised the ample reward of a home of peacefulness, blessedness, prosperity, and protection.

If any one asks why we cast off, our answer is, that we found ourselves going on a voyage we had never bargained for. We found that the voluntary coolies were to be sold as involuntary slaves. We found that when we came to the end, instead of receiving the recompense for which we had been looking, and which we had a right to anticipate, the recompense which we were actually to receive was wrong and suffering under oppression, — almost enforced servitude to a system against which our consciences relucted, and from which the very purpose of our better nature held back.

It has been asked why we are here. As well ask Joshua and his men, in the valley of Gilgal, why they were there. They were there because that was God's promised land to them that did his work. We are here because this is the Lord's appointed place of labor and toil to them that faithfully obey his will. And we are here this morning with a spirit that, I will venture to say, has characterized no meeting in this city, this week. There is a feeling in our midst that other assemblies have desired in vain to find. There is a moral confidence existing among us which I am persuaded other bodies would give very much to have. We stand here together, brethren and sisters, to say, "Lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds has come, and the voice of the turtle is heard in the land." Now look upon this assembly. Do you say, "That which these feeble men build, a fox, if he goeth upon it, will break down their stone wall?" Then I reply, "We will take the little foxes that spoil our grapes." We have attained to a point in which no longer do we stand and tremble in our shoes, lest mighty mischiefs of political chicanery shall come upon us, entirely to overturn us. No longer do we stand at the by-ways and cross-ways, — the *bivium* and the *trivium*, — of political parties, and ask that one which happens to be up, — and it is always Satan's party that is up, — what we may do or say. We stand upon a ground that the living God has given us, — a ground which, while we stand upon it, we challenge the living devil to take away from us.

We are here in the consciousness of right. We breathe freely. And I am happy that we are in this house. It is a house in which a faithful man often stands up to plead in behalf of truth and freedom. Though my own judgment does not go to the length to which his conscience leads him

to go, no man in this community commands my heart's confidence more than he. There are voluntary traitors to the truth, but my faith is strong that never will he, while the world stands, prove a traitor to what he knows or believes to be true. I say, then, I rejoice to be in this house. Be it the "Church of the Puritans," I know the stock that the Puritans were of. I am myself of that stock. All that in me which relucts at wrong, and contends against oppression, and says, "Give up never!" is simply blood that flowed out from a Puritan father's heart, and milk that was sucked from the paps of a Puritan mother. I am an Episcopalian because I am a Puritan. There is a church that existed before Puritans were known, and without which Puritans never would have been. I can not forget that my ancestor, Francis Higginson, when leaving the English Channel, in the vessel that was to bring him to this country, looked over the stern, and said, "Farewell, dear England; farewell, dear Church of England; never, never shall we forget thee." Perhaps it is the regurgitation of honored blood in remote generations that leads me to say of the Church of England, "Dear Church, welcome to this heart and soul." That Church, which is the mother of Puritans, will be the mother of fidelity in Puritanism to the end of time.

I say, then, we are breathing freely. There is no necessity for us to browbeat truth by violence, or choke off debate by adjournment. There is no necessity for us to call in the Samsons of the law to put down the apostles of the gospel. There is no necessity for us to hang up curtains of false excuses before us because we are afraid to confess the deeds we have done. What we do, we do openly. [In stepping back on the platform, the speaker trod upon a gentleman behind.] Excuse me, my friend, for treading upon your toes. Here, every man must take care of his own toes. I may tread upon some others before I close. If they are trodden upon, it is their own look-out. Under such circumstances, I say again, we breathe freely. We mean to breathe freely. If men say of us, "They are a fanatical set," be it so. I am a fanatic, — an exceeding fanatic, — when I think I am right and everybody else is wrong. I do not say I *think* we are right, — my friends, you will never get me into that, — I *know* we are right. In this heart of hearts, I know that this Society stands upon a right foundation, has adopted a right principle, and is carrying out a right practice. And I shall attempt to show, — for my friends put me at the beginning that I might be as long-winded as I pleased, — I shall attempt to show that we need no excuses and extenuations from any other quarter whatever. When we act, we act with deliberation, and then we are willing to take the responsibility of what we do. We have no fears, because we know we are right. We have no apprehensions of a power behind us, because we are conscious that the power on which we rely is appointed to be the upholder of them that do well, and the avenger only of evil-doers. There is a mutual confidence between us, and we mean to sustain each other.

Does any one ask, then, what is our platform? We answer that it is the

Bible, the Word of God, simply, only, fully, entirely. What it teaches, we teach; what it teaches as imperative duties, we teach as imperative duties; what it teaches as contingencies, we teach as contingencies. We teach every thing not only upon its right foundation, but every thing in its right place. We accept the Word of God as plenary inspired. We do not feel at liberty to mutilate it because it teaches truths that are unpopular. We take no such ground as that taken by a gentleman that I read of the other day, who after supplicating very earnestly for blessings, closed his prayer by saying, "We do not mean to dictate, but simply to suggest that an answer to these petitions would gratify this whole community." We do mean to dictate; we mean fearlessly to proclaim the truth of God, to defend it, and in the simplicity of it to stand or fall.

I hear it now said that the thing which separated us from our friends was "a miserable abstraction." Well, a wedge is a miserable abstraction, when it lies by the side of a log. Take it up, and insert it, and strike it with a beetle big enough, and you will make two abstractions. I will agree that this whole subject is "a miserable abstraction." It has abstracted many a babe from a fond mother's bosom, many a child from a loving father's heart, many a soul from the possibilities of Christian influence and Christian character, and many a poor victim of suffering and wretchedness from justice, protection, and defense. A miserable abstraction, indeed! But there comes a time when miserable abstractions become ponderous realities. There comes a time when principles no longer remain abstractions, but become realities ponderous with responsibility. If great Christian principles and duties are miserable abstractions, then the whole gospel scheme, and the whole prospect for humanity, are miserable abstractions. There are men that will tell me that the blood of Jesus is a miserable abstraction; there are men that will tell me that my Saviour is a miserable abstraction; there are men that will tell me that the infinite Jehovah is a miserable abstraction; there are men that will tell me that the sinner's eternal doom is a miserable abstraction. Be it so. Then these are miserable abstractions which bind us together in the work which we have undertaken, and which are dearer to us than the apple of our eye.

My friends, here is a Society that has an unrestricted field. No fence surrounds its campaign. Like Palestine, it has its landmarks,—integrity, righteousness, reverence, God, and humanity,—but it is undivided by fences. Yes, this American Tract Society has an unrestricted field. It has an unrestricted field in *revelation*. It takes all the blessed doctrines of Scripture, and is able to propagate and proclaim them boldly and simply. It bows down to no armed infidelity of man, in the Church or out of it. It distinctly and thoroughly teaches the great evangelical truths of the Bible, without asking one class or another what it shall teach.

It has an unrestricted field in the *duties* which are imposed by divine revelation. It tells what men must do in every possible relation in life.

Does it read, "Masters, give unto your servants that which is just and equal?" Here, at last, is a Society that dares to print that text, that feels at liberty to utter it, and that, having printed or uttered it, does not blush, and say, "We mean no offense when we speak of that subject, but it becomes necessary, sometimes, to refer to it." We proclaim it, and urge obedience to it. Does it say, "Let as many servants as are under the yoke count their own masters worthy of honor?" Here is, at last, a Society that dares to say it in the simplicity of truth. We can go to the master and lay our right hand on his shoulder, and to the servant and lay our left hand on his shoulder, and say, "Ye are brethren: see that ye fall not out by the way. Both of you have a Master in heaven. Ah! make it sure that there is a home in heaven for you both."

It has an unrestricted field in the *sins* and *evils* which it rebukes. Here, at last, is a Society that is not shut up to dancing and tobacco. Here is, at last, a Society whose whole category of sins does not come within a dirty man's mouth and a silly woman's skirts. It considers other sins besides dancing and the use of tobacco. We believe the oppression of human beings in bondage to be a SIN AGAINST GOD; we believe the buying and selling of man to be an enormity in the sight of that great Being who made him in his own image, breathed into his nostrils the breath of life, filled him with his own spirit, and said unto him, "My son, I remember thee still;" and at last we have a Society that feels that it has a right to speak of it, and that does not ask any living man on earth whether it may speak of it or not.

We have an unrestricted field in the *persons* to whom we shall go. Ah! wonderful is the passion for union in our day. Where is there a Society that so represents the Union as this? In what section of this country is this Society unable to be an edifying preacher? We know no North, no South, no East, no West. This old American Tract Society is bounded by these two oceans on two of its sides, and by the northern zone and the tropics on the other two. We have not, at last, to go down and ask of that imaginary line which so figures in our papers as Mason and Dixon's, whether we shall pitch a colporter across it naked or with his saddle-bags. We send him South as he is. If their papers are filched and burned, they will be like the ashes of Wickliffe, which were carried by the rivers to the sea, and thus throughout the globe. Many and many a man has served eternal truth in this country, by burying his own ashes at its roots.

We have an unrestricted field in *occasions*. Ah! we do not ask now for opportunities. There is no such thing as fitting opportunities. "Behold, now is the accepted time; behold, now is the day of salvation." Our report tells you that already two of our colporters are in the slave States. But it does not tell you of the scores of letters that come to us from them in application for help, which we alone can give; or of the support and strength we have afforded to Christian households there, by teaching which we alone have power to impart to them,—for there are Christian families there of

the purest Christian character, and of the highest Christian life. If families there desire that which shall declare that purity of character is God's fundamental law, and that the chastity of the female slave is as dear in the sight of God and in the light of heaven as that of her mistress, where will they get them? To what depository shall they apply for them in this city, besides ours? Poor "Sambo and Toney" has been given to the flames. "The Duties of Masters to Servants," and similar tracts, have been counted out for destruction. Beautiful is the notice in our last *Tract Journal* on this subject.

"MEMOIR OF MARY LUNDIE DUNCAN.

"We are happy to announce that we have received directly from the mother of the lamented Mary, and the author of her admirable memoir, an *unmutilated and unabridged* copy of that work, for republication by this Society. It is accompanied, also, by some manuscript additions which have never before appeared. In her letter transmitting the volume, Mrs. D. says:—

"It gratifies me much to have *your* Tract Society publish this little memorial. I have been sharply rebuked for allowing another society to *abridge* it; but I have never regretted it, as that word "abridge" was the cause of exciting the inquiry which led Boston to do itself and the cause of justice and truth the credit it has done!"

The way that was abridged was like the Indian's way of abridging a certain animal that was troublesome,—by cutting off his tail just behind his ears. A peculiar system of abridgment, indeed, is that which takes the very life and element of power out of a story! Abridgment very much like that was perpetrated, also, upon some other publications. As in Richmond's African Servant, the following beautiful verse has not escaped such abridgment:—

"I was a helpless negro boy,
That wandered on the shore.
Thieves took me from my parents' arms,
Who never saw me more."

Behold it abridged by four letters:—

"I was a helpless negro boy,
That wandered on the shore.
Men took me from my parents' arms,
Who never saw me more."

What! are *men* and *thieves* synonymous in the vocabulary of that institution? It would seem so.

"*Men* took me from my parents' arms,
Who never saw me more."

If the poetry had admitted it, and they had said,

"*Devils* took me from my parents' arms,"

it would have been far more appropriate. Now, I say that, at last, here is a Society that has no necessity for such abridgment.

We have an unrestricted field in the *publication* of works suited to our purposes. There is no work which the world needs that they dare not send

forth without the slightest alteration. We shall proclaim the Word of God without mutilation or suppression. And the Management of this Society may stand up, at last, and say, with fidelity, "Whom have we defrauded? Whom have we robbed? From whose hands have we received a bribe to blind our eyes withal?"

We have an unrestricted field in the *personal consciousness of responsibility to God and man*, in the discharge of our duties. It was a heart-rending occasion that first made this miserable abstraction a living reality, when, in 1857, a company of fifteen of our united Society made a unanimous report that though the Society had nothing to do with the political questions connected with this abstraction, yet the moral duties which grew out of the question of slavery, as well as those moral evils and vices which slavery was known to promote, undoubtedly did fall within the province of the Society, and could and ought to be discussed in its publications. When this report was brought in by these fifteen gentlemen, who were appointed by the Management themselves, it was adopted by a unanimous vote of the Society, in full conclave. And then it was choked and gagged, and smothered, and stifled, and locked up, and forbidden to speak, by the very men from whom their appointment originated. What will gentlemen think of such responsibility as this? When that contingency arose, there arose a painful difficulty for some of us, who had made great sacrifice of feeling, and conscience, and sense of duty; because palsied be the tongue that refuses to speak, and the hand that refuses to lift itself up, in behalf of the 'oppressed. In this assumption of the right by our own servants to overrule our authority and commands, we become the oppressed. Now, if my maid-servant insists upon assuming the place of the mistress, and locking up my habitation from me, I claim that I have a right at least to make a "miserable abstraction" of myself. You call it an abstraction. It was an abstraction. It was a *miserable* abstraction, beyond a doubt. But we were obliged to make it. And if men ask us where we stand, we answer that we stand on the ground on which we stood before, of our responsibility to men and our responsibility to God. We do not meet our brethren and say, "You have no right to ask this question; your business is to choose servants, and obey them, and be satisfied with them." I confess that that is a modern idea of personal responsibility on the part of what we call "help." Some of our ladies would be very much dissatisfied with it. It is not our idea of personal responsibility.

We have an unrestricted field in the *cordiality of our supplications*. There is not a living man for whom we can not pray. My friends, it seems to me that if a man should boggle in praying for a slave in this house, his words would choke him. There is not an individual on the face of the earth for whom we can not pray by name. We can pray alike for master and slave, the oppressor and the oppressed, the rich and the poor, the exalted and the humble. Nor is there a human being speaking our tongue who may not come to our depository, and receive, so far as we have the means to furnish

them, just the very books he wants, and just the very instruction suited to his taste. Now, I call that American : and I call the Society of which that can be said, an American Society. And as to whether it puts on the tail of its kite, Boston or New York, I am indifferent. All that is necessary is to have a tail that will keep the kite steady. The kite is the thing that will go up, after all.

My friends, this Society has always stood upon this bold, noble, fair ground ; and it never stood upon fairer ground than now. Unrestricted in the doctrines it teaches, in the duties it performs, in the sins it rebukes, in the persons to whom it speaks, in its occasions, in the responsibilities it confesses, and in the supplications it makes, I ask, gentlemen, in what it is deficient. I appeal to these venerable brethren around me, and to these Christian sisters,—for we are a woman's-rights society ; we claim that our women shall have a right to their opinion and their judgment ; and we mean to publish tracts that will touch other duties besides abstinence from dancing,—I appeal to these brethren and sisters, if the ground we have taken is not a perfectly righteous, just, evangelical ground. Does any man say to me, “Why do you take that ground and join those people?” As well say to one of the men that stood on the margin of the Red Sea, on that memorable morning, “Why do you go with these fanatics? Why do you not hug the garlies of Egypt? Pharaoh is a good master. He never sells his young people till they are grown. He feeds them well and clothes them well. Why can you not abide and stay?” Abide and stay where I must sacrifice my conscience, my sense of duty, my conviction of responsibility, to political chicanery and expediency? Why, I would go down and eat the very gravel of the earth before I would do it. Whether it is Puritan blood or not, I tell you it is blood that runs from my very toe to the crown of my head. I can not do it. I can want ; I can fight, if necessary ; I can stand up in defense of truth till I grow infirm with age ; but it is not in me to do that. I can not be responsible for talking a language not one letter of whose alphabet I understand.

I say, then, that this Society is welcomed by us of the churches of this city. With sincere delight we hail its coming. We exult in its approach. It has anchored itself just where it belongs,—in the Bible House. The only tract society in the Union that can make the Bible a looking-glass, and behold with composure its face as it is reflected from it, has anchored there. It says, “Here will I dwell, and this shall be my heritage for ever ; for I have a delight therein.” There you will find it ; and you may lave one hand in the cool water of the Bible, and the other in the tepid stream of the Tract Society, flowing out of it ; as on the mountains of Virginia you may thrust one hand into a cold spring, and the other into a hot one, which flow in one channel, mingling as they flow, till by and by they come to make those beautiful baths where the sick may find their healing, and the decrepit their restoration ; to which generations come, as if an angel had been sent to trouble the pool, and from which they go away whole, blessing

God for having provided a remedy for their ills. Does any body ask, "Where is the American Tract Society in New York?" We answer, "In the Bible House." Where else should it be? Do you expect to find it in the theater? Do you expect to find it near the offices of *The Tribune* and *The Times*, where the very atmosphere is politics and contention? You will not find it there. Go up where literature has erected its beautiful palace in the Astor Library, in front; where faithful humanity has lifted up its edifice for science and art, right opposite; where, at the right, education has adorned its beautiful temple of attraction for the young; where God has been pleased to set up his tower of defense like the peaceful towers of Zion,—there, beautiful for situation, is that building, the joy of the whole earth. Walk round about it. There are no dark courts beneath it. Count well its bulwarks. Mark its towers. Beautiful the palace of the great King! There, not on the side of the North, but of the sunny South, in that peaceful nest that seems to have been scooped out by the hand of Providence for our particular occupation, you will find this beauteous association in its very life, loveliness, and glory. And when you shall go into the Bible House, and ask, "Where is the American Tract Society?" our brethren—if they dare face the music—must tell you, "Why, just round the corner you will find it, at No. 13, Bible House." This, then, is the direction.

Now, with this distinct platform, my friends, we go forth. Our beginnings last year were very small. Wonderful has been their increase. Ah, yes, "its beginnings may be small; its latter end will greatly increase;" and if ever so small, then I have to say, "Better a dinner of herbs where love dwelleth, than a stalled ox and hatred therewith; better a little that a righteous man hath, than great riches of many wicked."

REV. DR. EDDY'S ADDRESS.

MR. PRESIDENT: This sea of human beings, together at an unusual hour, the honest welcome given to the eloquent words of him who preceded me, the unmistakable evidence of enthusiasm which we see around us here, indicate anything rather than a want of interest in the original American Tract Society, even in the city of New York. When the separation took place between this and the junior Society, when every generous sentiment, and honorable fidelity to truth, compelled the parent to remonstrate against the unfaithfulness of the child, as in these days of degeneracy mothers of the old, stern puritan principles, are often obliged to remonstrate against the frailties of their children, we were told that the Society was doomed, that it would have a short, precarious existence, and then die out. But what do we behold? Do we see any signs of death? Is there any thing that looks like dying out? The treasury, into which are flowing streams of consecrated wealth, uncankered by the tears of the slave-mother whose children are sold from her heaving breast, unruined with the blood that drops from the

back of the scourged and helpless negro, answers *No*. The publications of the Society, for which a million of glistening eyes wait from month to month, answer *No*. The noble men, headed by these venerable soldiers of the Cross, who have come up to the help of the Lord against the mighty, answer *No*. The principles for which we contend, the principles that no fagots can burn, no oceans quench, — principles that enter into every phase of the “irrepressible conflict,” the conflict of ages, answer *No*.

“Can ye burn a truth in the martyr fire?
 Can ye chain a thought in a dungeon dire?
 Or stay the soul as it soars away,
 In its glorious flight from its moldering clay?
 The truth that liveth, the thoughts that go,
 The spirit ascending, all answer, — *No*.”

And we, assembled here to-day, in a temple that bears such an honored name, answer *No*. We have the parent Society, the mother with her lengthened history, her noble antecedents, her glorious prestige, combined with all the vigor, beauty, and immortality of youth.

There is a threefold argument in favor of this Society, which, in the few minutes allotted to me, I wish to urge upon your attention. To a greater extent than any other society in the land,

IT UNITES ALL CHRISTIANS;

IT REACHES ALL CLASSES;

IT REBUKES ALL SINS.

I. This Society gives us a noble basis for *Christian union*. It has always been charged against Protestantism, that its magnificent army is divided into fragmentary sects. The Papal church has always taunted us with our divisions. The Papist has turned on us, and said, “See, though you are all Protestants, you can not see eye to eye, or keep step to the same music, or hurl your spears at the same target.” “You are divided up,” he says, “into Churchmen and Dissenters, Episcopalians and Congregationalists, Calvinists and Arminians, Baptists and Pedobaptists, each fighting the other, and not the common foe.”

This taunt comes with ill grace from the lying lips of Popery. The Church of Rome, while claiming to be a unit, is divided into querulous sects, that have long been at bitter enmity with each other. The Dominicans, the Franciscans, the Jesuits, and other orders, have had deadly feuds among themselves, and Popery is a unit in but one thing, — an inveterate hatred of the Cross, and a constant determination to overthrow the kingdom of Christ.

I look upon the American Tract Society as a magnificent contradiction to the Popish lie against Protestantism. This Society is a noble illustration of the manner in which men who differ on minor points can unite in advancing the kingdom of Christ. We have our differences. We do not all think alike, and probably we never shall in this world. But we are agreed on all that is essential to salvation. We are agreed as to the character of man, fallen,

guilty, alienated from God, and lost in sin. We are agreed as to the imperative necessity of regeneration, without which no man is fit for heaven. We are agreed in regard to the character of Christ, his office and his work; we all sing "Coronation," and together shout,

"Bring forth the royal diadem,
And crown him Lord of all."

We all agree in the great central idea of the gospel, Christ crucified, an atonement for man, blood that expiates sin. We all are agreed as to the judgment to come, the heaven of happiness for good men and angels, and a hell of suffering for bad men and devils. And, agreed on these fundamental points, we come up to this Tract Society platform, and labor shoulder to shoulder to give the gospel to the world. Here, over a cross all stained with hallowed blood, Calvinist and Arminian, Churchman and Dissenter, can clasp the hands of each other.

Nor is this a union of appearance merely. I have heard that the separation of this from the New York Society, was a magnificent *coup d'état* to give the whole influence of this organization to one sect; in fact, that the Tract Society was sold out, soul and body, to the Congregationalists, and that as soon as the thing can be done with safety, Baptists, Methodists, Episcopalians, and Presbyterians are to be bowed out of the organization, and left shivering in the wind. Well, as a Baptist, with an ardent love of my own denomination, and a sensitiveness lest the peculiar views we hold should suffer damage, I have watched the Society, looked into its internal arrangements, consulted the temper and spirit of the men who manage it, and I am convinced that there is no foundation for the charge. I believe the Society is managed with the utmost Christian liberality. The Congregationalists, doubtless, bear the heaviest part of the burden, and perhaps contribute the largest part of the brain; but, from the closest scrutiny, I am convinced that their hearts are large and liberal, and that they have but one idea, — to give the gospel to the lost. And as a member of a denomination that can not be suspected even, of any undue influence in the Board, I thank my Congregational brethren for the fairness and catholicity with which they are managing the institution.

What a noble spectacle does this Society present! When Peter the Hermit awoke the furor of the Crusade, the feudal lords, who had long been at enmity, were made friends; the knights of that chivalrous age laid aside their tournaments, and with the white cross on their shoulders, and the red crown on their banners, with the war-cry, "*Deus belli*," ringing on the air, marched to Palestine, to wrangle, bleed, and die there for an empty tomb, — a swept and garnished sepulchre.

To-day we, not at the behest of a secularized monk, but at the command of the King of kings, lay aside our differences. Our watchword also is — "God wills it." We also have a cross, not on our shoulders, but on our hearts. We have a crown, but it is laid up for us in heaven. We do not

wrangle for an empty tomb, but to hold up, before a world in sin, Christ crucified.

II. This Society *reaches all classes of people*. Christianity is adapted to all classes. When Christ came into our world, he brought a religion adapted to all men. It just met the wants of the amiable, accomplished Nicodemus, and the poor, despised thief on the cross. It was just the gospel for the proud, unbelieving, bloodthirsty Saul of Tarsus, and the guilty Mary of Magdala who had seven devils rioting on her flesh. But somehow there seem to be some classes who are not reached by the Christianity of our times. Our churches, with garnished pulpits, padlocked pews, and mortgaged spires, where a publican smiting on his breast, and saying "God be merciful to me a sinner," would seem out of place, do not do the work that Christ would have them do.

But your Society aims at all classes, — the highest and the lowest, the richest and the poorest. And how does it reach them? It reaches intelligent manhood by its printed books, solid, substantial literature, which is now taking the place of the vitiating, disgusting fictions that have so long corrupted the mind, and been a blot and a curse on our literature. It reaches the *family*, through the pages of the *Tract Journal*, that admirable paper, 85,000 copies of which go out every month to reach a million minds. It reaches childhood, by that beautiful paper for the young, *The Child at Home*, of which 112,000 copies are scattered every month. It reaches the poor, the low, the outcast, by its colporters, who, with books, papers, prayers, and blessings, penetrate the long lanes and obscure streets of cities, or who cheer the pioneers of civilization out upon the distant prairies of the West.

And this I conceive to be one of the noblest features of your Society, and one that should recommend it most fully to the Christian public. The world seems waking up in our age to feel for the outcast, neglected masses. How wonderfully interested have the people of England become in the poor and fallen. Hugh Stowell Brown, in Liverpool, Murcell, in Manchester, and Spurgeon, in London, are preaching to the working classes; Mr. Nash, that most gentle apostle of mercy, has left his own home at midnight to address the fallen women of the Strand and High Holborn; old Exeter Hall, the cradle of reform, is rocking with the eloquence of men who have come from places near the throne, from seats in the House of Lords, from the bench of Bishops, to preach to the poor. St. Paul's, that now stands where once stood a temple to the goddess Diana, and whose colonnade dome rises above the new roofs and crowded warehouses of that wonderful metropolis, is thrown open for strangers. Even old Westminster Abbey, the sepulchre of England's richest dust, standing where the Romans built a temple to Apollo, is thrown open for the masses.

And what the Bishops of England do in St. Paul's and Westminster Abbey, your humble colporters, bishops of a noble bench, are doing in the streets and lanes of America, — carrying the gospel to the fallen.

I have of late seen arguments against colportage, as expensive, unwieldly,

and uncertain. But how can you reach the masses in any other way? How will you come at the tens of thousands of Papists, ignorant and superstitious, who are being sent by Providence to our shores, and who are controlling our ballot-box, and shaping the destinies of our nation? They are not allowed by their priests to enter our churches; they will not listen to our preaching, and how can we get at them?

How will you reach the crowds of laborers along our rivers, and by the shores of our lakes, who have few opportunities to come into the sanctuary?

How will you reach the thousands of infidels, many of whom are of German extraction, who, as they look upon the marred countenance of your Lord and Christ, exclaim with the blasphemer of France, "Crush the wretch,"—men who spit on the cross, and trample the blood of atonement beneath their unhallowed feet?

How will you reach the sunken masses of our own people, who, by poverty and crime, have become barbarians, in all but the name?

I say the colporter work of your Society meets this want. It goes where the minister could not go, where the church has no influence, and where the Bible would be cast into the fire and burned.

Christ was a colporter. He went into the lanes and hedges to save that which was lost. Your Society follows in his path, while angels from their thrones watch your progress and mark your victories.

III. It rebukes *all sins*. A society formed for a foreign missionary purpose, or to spread the Bible, or to build churches, is not required to go out of its way to treat of any specific sin. If the sin lies across its path, it must not excuse it or ignore it, but trample it down and destroy it. A society formed for a specific purpose is justified in attending to its own work, without turning aside to do other things. But with a great publishing society, a society that prints tracts on dancing, theaters, dress, and gaming, it is different; and a Tract Society, that pretends to speak on all evils but one, and excepts that because it is monstrous and powerful, will sooner or later lose the respect of the Christian public. Its hour will come; it is only a question of time.

We separated from the junior Society because that institution, in many respects so noble, is dumb on one of the most fearful wrongs that ever disgraced humanity; because it publishes on dancing, gambling, play-acting, and the fashionable vices of life, and is silent on human oppression, mutilates its publications to appease the wrath of the Moloch of slavery.

There was published, the other day, in several of the Boston papers, a dialogue between a minister and a deacon. The article was written by a life member of the New York Society, and in a series of questions and answers, the minister explained away all the scruples of his deacon at the course of the New York Society. The most prominent impression made on my mind, by the reading, was that the minister was a sort of Jesuit, who, had he lived in the days of Hildebrand or Borgia, would have burned the word of God; and that the deacon was an easy, stupid fellow, who was

ready to believe all his pastor told him. In the course of the argument, for such it was intended to be, the minister convinced the deacon that it was proper for the Tract Society to be silent on the subject of slavery, because it was silent on the subject of church government, and the ordinances. The argument convinced the deacon, but it does not convince us.

There are matters of difference between men which this Society does not touch, because they do not affect social, moral, or religious character. Why, my venerable brother, who has just addressed you, [Dr. Tyng,] wears robes when he preaches,—I do not. Now it would not trouble his conscience much to leave them off, and I am sure it would not trouble my conscience any to put them on. So we do not contend about that, for we both agree as to the importance of the beautiful robe of righteousness, wrought out by Christ, in which, at last, all his people will walk before him, kings, priests, and conquerors. And my brother who will follow me [Dr. Kirk] believes that a few drops of water applied to the candidate is baptism. I believe baptism is a complete burial. But we will not bring that difficulty here, for we both agree that, without faith in Jesus Christ, neither drops nor oceans of water will avail; we both agree that it is not water, but blood, precious, atoning blood, that saves from hell, and opens to the soul the sapphire gates of endless life.

But what parallel between robes and water on one side, and the infernal system of slavery on the other? Can you compare defects in the forms and usages of churches, the outside husk and shell of Christianity, with the curses of that system of brutality, lust, and murder, that embraces three million human beings?

There is a conflict in our world, between the gospel and opinion. To-day it is shaking all the thrones of Europe; it is rattling the hollow bones of the House of Hapsburg; it is working like leaven in Romagna; it is preparing the world's millennium. It is seen in this country every where. It is an irrepressible conflict. Presidents, cabinets, parties, sects, and Tract Societies have said the conflict should cease; but it has not ceased, it can not cease! It is working down there in Alabama, where they made a bonfire of Spurgeon's sermons; it is working at Washington, where men offer to hack each other to pieces with bowie knives, where the friends of freedom and slavery are approaching each other in the final contest; it is working in national conventions and parties, splitting them to pieces. You can not keep it out of Tract Societies; you can not keep it out of any thing. The members of the New York Society think they have got rid of New England influence; but they have not got rid of the irrepressible conflict. No, no!

I glory in this phase of your Society,—it is free. It does not come to me in pious horror, and say, "Sir, you must not dance, you must not go to the theater, but you may keep slaves, you may sell your brother man. You may breed victims for markets and plantations." It does not tell me I shall go to hell for going to the theater, and then pat me on the shoulder and say, "You may be a monster, and nobody shall rebuke you."

But you are meddling with politics, says one. No, sir. Do you call that politics which sells a mother from her child into hopeless bondage, that drags back from beneath the shadow of Bunker Hill, my poor black brother, Anthony Burns? Do you call that a political evil which sells a young woman at auction, her very beauty running up the bids? Do you call that a political evil that annuls the marriage contract, and withholds the Bible from perishing people? No, that is not politics; you do not design to meddle with politics, but to present the gospel-side of this sin, as well as all others. If Doctors of Divinity have the right — and none will question that right — to present the south-side view of slavery, why may not this Society present the gospel-side view?

But I pause. When the Coliseum, that stupendous edifice, was erected, it is said that six hundred thousand Christians alone were sacrificed, their bones put beneath the foundations, and their blood mixed with the mortar. We are here building a Coliseum, beneath whose foundations there shall molder no human bones, in the cement of which there shall not mingle one single drop of slave blood, on the walls of which shall be heard no toiling bondman's hammer, and in the area of which shall wrangle not ambitious gladiators, but which shall stand, when completed, bearing one sublime inscription, — not

“ While stands the Coliseum, Rome shall stand;
When falls the Coliseum, Rome shall fall, —
And when Rome falls, the world!”

but a nobler sentence: “Not unto us, not unto us, but unto him that loved us, and bought us with his blood, be glory for ever.”

ADDRESS OF REV. MR. STONE.

MR. S. directed his remarks chiefly to the following well-known resolution, recommended by the “Committee of Fifteen” of the N. Y. Society in 1857.

Resolved, That the political aspects of slavery lie entirely without the sphere of this Society, and can not be discussed in its publications; but those moral duties which grow out of the existence of slavery, as well as those moral evils and vices which it is known to promote, and which are condemned in Scripture, and so much deplored by evangelical Christians, undoubtedly do fall within the province of this Society, and can and ought to be discussed in a fraternal and Christian spirit.

He thought it a good resolution. It had a background and a history. It was an occasion for rejoicing when it was introduced into a great Christian assembly; but when after a time it was left to the tender mercies of that great Christian family, it was treated as a bastard, and not as a son. It was treated as a captive, and what we had now undertaken to do was to release it and introduce it, not exactly as our own child, but as one which we were willing to adopt, — a function which we proposed to discharge in the love of man and the fear of God, — a function which we had already begun to dis-

charge, and yet the universe and the union both stood; and we were bound still to speak the truth of God and the sentiments of humanity.

It was the province of this Society, he claimed, to say what are the practices in the community which are opposed to a sound morality. Was intemperance such an evil? We left nobody in the dark as to that. We called it an immorality to break the Sabbath, and all the people said amen. Some would think it an additional immorality if a company of young men on a Sabbath-day pleasure-excursion should also pass around the fragrant weed,—though he didn't think brother Trask would thank him for the use of that adjective; and we should regard it as a still greater immorality if they were to take out the cards with which to break up the quiet of the hour. It was certainly quite an immorality for young people to frequent the ball-room, sowing, as many there do, the seeds of an early decline. He didn't know just how much of an immorality it was, but at any rate it was very bad. We testified as a Society against these practices, because they conflicted with sound godliness. Now, when we paused in our list of immoralities, we virtually declared that we had exhausted the list,—that there are no other immoralities. If we paused thus at the threshold of slavery, that was what we declared in the ear of God, and the ear of man on that subject. We declared of the system which robbed woman of her chastity, man of his birthright, — that it is not an immorality. We virtually said to it, You are not the enemy of vital godliness and sound morality. There could be no neutral silence. Silence at a time like this was more eloquent speech than the lips could proclaim. We must then speak, — because silence leads to more silence, because it becomes a propagandist of itself. We must speak for the sake of keeping the integrity of the public conscience, — because silence in respect to any evil unclotnes us of power in respect to any other evil. If we attempted to rebuke the dancer, he might well say to us, You are sharp on me, but here is an evil of vastly greater magnitude on which you dare not utter a word. We had no right to attempt to speak on one evil while winking at another. We must speak because such is our conviction, and it would be moral treason to our own natures to keep silence. We must speak to strengthen others; we must speak for the sake of those under the shadow of this great wrong, — for the sake of those Southern wives and mothers who lived under a constant dread of a violent disruption of this system, — for the sake of those other wives and mothers who had no voice of their own with which to speak, — with no ear but God's to hear the anguish of their hearts, and no refuge but God's throne. We must, and we would, speak for them, and when we cleave to silence for the slave, said the speaker, then may our own tongue cleave to the roof of our mouth.

Mr. Stone next considered the constitutional objections to publishing on this subject. It was said that we could publish only on those subjects on which evangelical Christians are agreed. Mr. Stone here portrayed at considerable length, and with masterly eloquence and pathos, the scene witnessed at a Southern auction-block, particularly the heart-rending and not unfrequent

exhibition when husbands and wives, parents and children, dear to each other as life itself, are torn asunder, never again to meet in this world. With an utterance that made the spacious temple ring, he then asked, ARE EVANGELICAL CHRISTIANS DISAGREED AS TO THE IMMORALITY OF THAT ACT? NO, was the spontaneous and involuntary reply from various voices.

As for himself, — he continued, — he could never believe in the evangelical Christianity of that man who could maintain the proper righteousness of such an act. There were denominations, not evangelical, he thanked God, who by vast and almost unanimous majorities, did not approve of such an act.

But, *Cui bono*, it was asked, — what the good of publishing on this subject. Your publications will rot on the shelves. It so happened, however, that there had been a marvelous demand for those publications the past year. But suppose not a leaf had stirred. Something would have been done. The fact that we had spoken fearlessly, would go forth, and overleaping all barriers, fill the place of ten thousand tracts. It was the maintenance of this principle, at least, that we were bound to secure. The men who poured hot shot at slavery, and at the church simultaneously, were not much cared for at the South, but when such a Christian body as this spoke calmly, decidedly, and persistently, as uttering God's truth, the utterance *was* cared for.

Mr. Stone's address, of which the above is but an outline, secured a remarkably close attention from the audience, not a few of whom seemed spellbound, as with earnest gaze, and almost breathless silence, their attention was riveted upon the speaker. When he sat down, loud and prolonged applause ensued.

ADDRESS OF REV. DR. SMITH.

DR. SMITH remarked that when he learned (referring to Mr. Stone) that this Society proposed to put one of the smoothest *stones* from the brook into its sling to-night, he was sure somebody would be hit; but he did not anticipate that certain points would be covered on which he himself designed to speak. His remarks related to the following resolution, which he offered: —

Resolved, That this Society is as truly and properly pledged to the inculcation of a sound morality, as to the propagation of evangelical doctrine.

As to the general object of this Society, there is surely no question. There is no call for argument about it. It hardly need be commended to such minds and hearts as are gathered here. There are two great forces, by which, under God, the world is to be renovated — the *tongue* and the *press*. You will concur with me in giving the first of these the pre-eminence. Whatever other agencies for the dissemination of religious truth we use, we hold them all subordinate to the living ministry. There is a deep philosophy in the words

which Walter Scott puts into the mouth of Jeanie Deans, as her friend Reuben Butler urges her to write a letter to the king on behalf of her doomed sister, instead of making a weary journey to London herself. "Writing winna do it, — a letter canna look, and pray, and beg, and beseech, as the human voice can do to the human heart. A letter's like the music that the ladies have for their spinnets, — naething but black scores compared to the same tunes played or sung." Yet the press, it must be owned, is a great power. The fancy was, that old Faust had made a league with the devil. But the league, if made at all, was in another direction. The press was God's gift to the world, — to the church especially. And now that it has taken to itself winged feet, — now that it has become Briarean, — now that it is Protean in form, — now that, taking the lightning in its fingers, it has learned to print leagues and hundreds of miles away, — now that its issues are borne on every breeze around the globe,

"Thick as autumnal leaves that strew the brooks
In Vallombrosa,—"

it is a good and a glorious work to subsidize it, to the utmost, for the upbuilding of Christ's kingdom.

Thus do you propose to use it. But we have still to ask, in what method? The end may be right, I need not say, but the mode of attaining it wrong. With the best of tools, there may be a very poor fabric. And you are aware, sir, that fault has been found with you, — fault, I am bound to say, in the quarter from which I come. I dwell, you know, in a pure and virtuous city, where not the slightest malfeasance in public matters is tolerated. And, being here, I propose, with your leave, to look a little into your affairs. With the shadow of Bunker Hill upon me, near to the waters into which the tea was thrown, not far from

"The waves of the Bay where the Mayflower lay,"

I shall use, to-night, the Yankee privilege of speaking my mind, or as it is familiarly phrased, of "speaking out in meeting." Yet I would speak modestly, and with all due deference to the opinions of others. I would not imitate the French lady, — it is not well to do so in these Society matters, — who said naively to her sister, "Do tell me how it happens, that while I often find other people wrong, I myself am always right?" I would speak in all charity, too, according to the pleasant words — like the notes of one "who can play well upon an instrument" — which were falling from your lips as I entered. "Where minds differ," says Burke, "hearts will be estranged." But it is not always so. We may have diverse judgments even on important subjects, and yet love each other as brethren. So let it be in relation to the matters before us. While my utterances will be plain, they shall be so marked by kindness, that I trust no member of the Suffolk Bar will feel himself called on to move an adjournment.

The resolution I offer intimates that one of your aims should be the propagation of *evangelical doctrine*. I am glad to see that you so judge. You begin with the great fundamental verities of the Christian system. You begin with them because they *are* fundamental. We need no information on this point, but it is well, on occasions like this, to refresh ourselves with first principles. That system of truth of which the cross is the center, is not only indispensable to the renovation of the heart, it is essential, also, to all true and reliable moral reform. To think of materially bettering the outward life independently of it, is like looking for plants without roots, streams without fountains, palaces without foundations. I am weary of that poor humanitarianism, which seeks to heal the cancer that is eating at the vitals by some external ligature; that thinks to steal the poison of disease from the blood by wrapping the form in silken vestments. It is but a galvanic power you thus put forth. The muscles may contract, the limbs may move, the eyelids may be raised, revealing the glassy, sightless ball; but the form shall soon be motionless again, for the reign of death has been all unbroken. A sad and disheartening abortion, commonly, does the most specious attempt at reform prove, if it be not radiated in divine truth. It is well that you are bound, explicitly and solemnly, to the promulgation of such truth.

But you are pledged, also, the resolution affirms, as truly and properly pledged, to the inculcation of a "sound morality." I prefer this phrase, because it occurs in the constitution of our New York Society, though the expression in yours, "good morals," is of substantially the same import. I am the more disposed to emphasize this point, from the disposition manifest, in certain directions, to make comparatively little account of it. It is not a "dead orthodoxy" you would promote. You would make sure of the root; but you are not so dry and so radical as to care for roots only. Your spiritual botany concerns itself not with the germ merely, but with the stalk also, the leaf, the flower, and the fruitage. You could not lean, in the least, to that Popish habitude, so often witnessed in the old world, which quite separates religion from morality, which regards the bloodstained pirate as a good Christian, if he does but hold the doctrines and observe the rites of the church.

But what, we are concerned to ask, *is* a sound morality? It must be sound, I answer, in two respects. It must be *vitally* sound, first, as has been already shown. It must be based on gospel truth, it must draw its life from the cross of Christ. In the second place, it must be *formally* sound. It must have no gross excrecence,—it must have no gross deficiency. There is a simple phrase, familiar to the farrier and the farmer, and not unknown to legal gentlemen, which aptly illustrates this point,—“sound in wind and limb.” It is not enough that the horse you propose to sell has good lungs, and a heart in normal play; you may not warrant him as sound if he has a ring-bone or a spavin, or if by any other mishap he is obliged to hobble on three legs. Nor is the biped sound who wears a wooden leg, or who is compelled, by the want of it, to stand, like Horace’s versifier, on a single foot. So of your system of

ethics. Whatever heart it may have, with whatever system of doctrine it may be connected, if you leave out of it any one great duty, or cluster of duties, it cannot be regarded as sound. It is, to phrase it mildly, a spavined morality. Apply this view now to slavery, — for though you dwell not on that alone, having no hobby, yet it is on grounds connected with it that this Society has come to stand by itself. If such a system as that is wholly ignored in your ethical presentations; if, not occasionally or temporarily, but constantly, and as a matter of settled policy, all specific teachings in regard to it are omitted; if you enjoin it upon yourselves never to touch it; then, I insist, you fail of inculcating, in the full sense of the expression, “a sound morality.”

There may be various objections, I know, to this view. It may be said, in the first place, you do not *deny* the true ethics, you simply *omit* them; you are merely neutral in this particular relation, — you only keep *silence*. But have you well considered the significance and the power of silence? Silence is the acme of grief. When there are no words for the lip, as there are no tears for the eye, then do we know the heart is broken. Silence may be the height of devotion.

“Come then, expressive silence, muse his praise.”

Silence is logic. Familiar to the technology of dialectics is the *argumentum a silentio*. Not alone in what the Bible says, do we find instruction, but how much in its very reticence. Silence may be foul treachery; as when the name of a dear friend is assailed, or a cause or an interest committed to our care. Silence is consent. It may make one an accomplice, before both God and man, in the basest deeds. It may aid, abet, and comfort, however unwittingly, both error and wickedness.

We may illustrate this last point by reference to the individual teacher. The gospel minister stands, in this regard, on much the same footing as the Tract Society. As he is a moral organism, so is it. It has, no less than he, a sort of individuality, of personal responsibility. The influence of both is subject to much the same general laws. *Both are formally devoted to the inculcation of sound doctrine and sound morality.* From a failure herein on the part of the individual, we may fairly reason to a like failure on the part of the Association.

It is said of a certain excellent clergyman of my acquaintance, that not a little complaint was once made of his preaching. It was too intensely Calvinistic. It abounded too much in election, predestination, divine sovereignty, and other like topics. It had too supralapsarian a cast. It was too replete, some thought, with what a certain discontented parishioner once styled “electoral matters.” These murmurings came to the ears of the good pastor, — and what was his course, think you? He simply intimated, as the story goes, that he saw clearly what the people needed; and instead of modifying or mollifying at all, he went on to give them the same high old Calvinism, to

his own heart's content, at least, if not to theirs. He held his ground, and he stands to-day among the noblest men of his profession in all the land. Suppose, now, his course had been different. Suppose he had yielded to the wishes of the complainants. Suppose he had said to them, "Yes, brethren, give me a list of the doctrines you would like to have me preach, and I will trouble you with no others. You do not, of course, ask me to repudiate the offensive tenets, but I will engage to keep silence about them. It may be so understood in the congregation." I need not tell you what a loss of self-respect he would have incurred,—nay, of the respect even of the fault-finders. Nor can any one doubt that the heretical tendencies among his people would have been fostered and encouraged. Just before I left home, I was reading a pamphlet by one of your own eminent divines, in which fears were expressed in reference to upspringing errors. I could not but hope that the apprehensions of the author were mainly groundless; yet I was touched by the eloquence and force with which he demonstrated, that on the great fundamental doctrines of Christianity, *silence in the pulpit is in effect heresy!*

Suppose it were ascertained that in the congregation of my esteemed brother, Dr. Kirk, gambling had become rife,—on a small scale, if you please, genteel, fashionable gambling. It would of course be a question for him to settle, at what time he would preach upon it; whether the next Sabbath, or the Sabbath following; whether the present spring even, or after some months had passed over. But suppose it to become known that he is preparing a deliverance. A very respectable deputation wait upon him, and earnestly remonstrate against his discoursing on that subject. "It will do no good," they tell him. "It will not reach the persons concerned. Getting wind of the matter, they will stay at home. It will do harm. It will stir up strife; it will drive people away. The opportunity will thus be lost of doing them good in other directions,—of dealing out the marrow and fatness of the gospel, of setting forth the precious promises. The finances, besides, will be harmed; the pew-rents will be diminished. Nay, there may even come a division of the congregation." We are in no doubt as to how Dr. Kirk would treat such an appeal. But suppose, by a violent effort of the imagination, that with their "much fair speech" they cause him to yield. "Yes, brethren," he replies; "I see; I will keep silence. You shall hear nothing from me on that head. Let it be so understood among the people." Does any one doubt that an opiate would be administered to many a conscience, that a new impulse would be given to the growing evil?

Nor can we question that silence as to the evils of slavery—silence total and by a law—gives them help and encouragement. It may not be designed by the persons concerned, it may even be deprecated, but such is inevitably the result. Were one of the Legrees of the South in town to-night,—I speak not of its worthier citizens,—it is easy to say about which of the two Tract Societies his sympathies would be most likely to cluster. He would greatly prefer, we may be sure, the reticent policy; he would condemn un-

sparingly the opposite. We may learn much, often, from the spontaneous working of moral instincts.

It may be objected, in the second place, that in your ethical inculcations you can not touch on every thing, — *you can not enter into every minor matter*. But is the system of American slavery a minor matter ; a system that holds in its grasp four millions of immortal beings ; a system under whose tread the land trembles ; a system that touches at vital points the three great primal divine institutions, property, the family, and worship ; a system on which, by the admission of all, the Bible variously and often explicitly bears, from Genesis to Revelation ? When men insist that such a topic is not only to be excluded from the pulpit, the place divinely devoted to the exposition of the whole counsel of God, but from the publications of a Society solemnly bound to the inculcation of a sound morality, — a remark of Cicero occurs to me, which has done more perhaps than any other uninspired sentence to lead me to think for myself : “*Nullum tam absurdum ut aliquis philosophorum non credat,*” — there is nothing so absurd but that some of the philosophers have believed it. We hear much from those who differ from us, about preaching *the gospel*, — about preaching as Paul preached. But, are they, I ask, the truest preachers of the gospel, whether orally or through the press, — do they follow most exactly Paul’s method, — who ignore wholly and persistently a subject which he confessedly made so prominent ? To whom would the charge most clearly apply, of being wiser than the Apostle, or of preaching a half gospel ?

It may be further alleged by the objector, that tracts relating to slavery *will not reach those who specially need them*. They will only circulate at the North. Suppose it be so at present, — that does not conclude the matter. “The word of God is not bound,” and it may soon be otherwise. Such publications, besides, are far from being useless, even in the Northern States. A wealthy citizen of New York, a member of one of our churches, came up to me the other evening, at a social gathering, and said, frankly and boldly, “I am a slaveholder.” Nor was it, I learned, from necessity, but purely as a matter of convenience. In one way and another, doubtless, there are many other slaveholders at the North. When such facts come to my knowledge ; when I read such speeches as that of our learned and eloquent O’Conor ; when I remember sadly that the waters of the beautiful bay on which stands the city of my residence are fretted by the keel of the slave-ship ; I feel that your issues have a great work to accomplish, even among ourselves. I rejoice to know, however, that they have already a very considerable circulation in the Southern States, a circulation destined, I am sure, to great enlargement.

But there is yet a further objection to the view I urge, a *dernier resort*, if all the others should fail. You are accused, let me tell you, of strange acts of violence in our good city of New York ; of bearing yourselves, among our valuables, like a wild bull in a crockery-shop ; of attempting, at least,

the destruction of a precious piece of porcelain called the *Constitution*. It would have been done for, it is believed, by the fell irruption over Byram River, but for a valor akin to that so charmingly recorded by the veracious Diedrich Knickerbocker. I am a little suspicious, I confess, in these great moral relations, of a nice *constitutional* logic. It is very apt to be an after-thought. I think of the man arraigned before some ecclesiastical tribunal, who promptly acknowledged that he had been intoxicated, but insisted that his "constitution" required more spirit than his legs would sustain. Still, if there be a real objection of this sort, it is certainly a grave one. Let us give the point a brief consideration.

Our New York Constitution authorizes the Society to publish "tracts calculated to receive the approbation of all evangelical Christians." The expression in *your* Constitution is substantially the same. If you were really aiming to break our organic law, then are you now incontinently breaking your own. The language is not, observe, *actually do receive*; there was no such foolish expectation as that every body would be pleased. It is only, "*calculated to receive*." There must be good reason, in other words, to expect a *general* approval. With this view the practice of the Society accords, various things having been printed by them, — as, on dancing, on the use of tobacco, on temperance, — with which, it is well known, some evangelical Christians do not agree. Think, Mr. President, of projecting a four-page missile on the use of "the weed," into the midst of a venerable Dutch Synod! But to what, exactly, it is important that we further ask, does the required approval relate? Several different answers have been given to this question. The tracts must not conflict, say Dr. Wayland and many others, with *denominational* peculiarities. I doubt not the correctness of this view; it is not only historically verified, but confirmed by other clauses of the Constitution, variously guarding denominational rights. That *doctrine*, and not morals, is referred to, is obvious at a glance. It was not on points of morality the various sects differed. In that respect they were on common ground. It is absurd to suppose that any one of them wished to guard itself against a higher ethical tone assumed by the others.

A second view, not inconsistent with this, is that of the lamented Dr. Goodrich. Tearfully do I repeat a name synonymous, to my thought, with whatever is noble in principle, beautiful in demeanor, and persuasive in address. The tracts must trench, he said, on no *evangelical* peculiarity, — on no doctrine held by the associated sects in common. While both these views are true, there is yet another, equally true, and harmonizing with both, which seems to me essential to a complete exposition of the point in hand.

The Constitution, I insist, touches only the *matter* of the tract, — *its own proper contents*. Its language is, "*tracts calculated*," &c. What a tract is in itself, is one thing; the question of its publication is another. It may, intrinsically, be wholly unobjectionable; it may be true, beautiful, eloquent, impressive, so that no mortal can find fault with it; yet there may be valid

reasons for not printing it. The present may not be the best time; or you may have already printed enough on the same subject; or you may lack funds; or some other objection may arise, altogether apart from any doubt about the excellence of the production in itself considered. It may not only be calculated to receive, but, so far as your knowledge goes, may actually receive the approbation of all evangelical Christians; and yet it may be clear to you that you ought not to issue it. That this distinction is not a fanciful one, the history of the past shows. Tracts were under consideration at one time in New York, of which the South said, "They are well enough in themselves, — we find nothing objectionable in them; but on other grounds we insist that you shall not publish." Now the point I make is, that those other grounds, whether good or bad, were not constitutional grounds; they were properly and entirely extra-constitutional. They were points of expediency, to be well considered, indeed, but over which you had no right to throw the sacred shield of the organic law. The Constitution, I aver, exhausts itself on the character of the tract, intrinsically regarded. Beyond its own proper worthiness, — its adaptedness in itself to secure a general approval, — the Oracle is dumb. It leaves all else to the unfettered discretion of the powers that be.

The question then recurs, Is it possible to publish any thing in relation to slavery "calculated to receive the approbation of all evangelical Christians?" On this point, it strikes me, there can be no doubt. I hold in my hand your Child's Paper for June. I see on the first page a sort of pictorial tract. There is the coast of Africa, that dark, degraded, injured land. How my heart throbbed as I caught a glimpse of it once, by moonlight, in the Straits of Gibraltar. A ship is at anchor hard by, — ah, I see it is a New York ship! And they are New York sailors who have left their boat in the surf, and are in pursuit of some negro children sporting on the beach. One child is already struggling wildly in the arms of one of the kidnappers; another is still playing fearlessly with his gathered shells, while the rest are fleeing homeward. The mother, meanwhile, is rushing, with outstretched arms, and frantic, despairing grief, from her palm-shaded hut. Is there an evangelical Christian in the land, think you, who would disapprove of the lesson which is here taught? I would like to be introduced to such a man, — to look him in the face, — to see what manner of soul it is that gleams through his eye.

But we have further witness on the point in hand. I am happy to say that I have the means, if I mistake not, of finally disposing of it. I brought with me to the meeting, to-night, this octavo volume, — the "Assembly's Digest." It is a most weighty and imposing book, I can assure you. It is "A Collection of the Acts, Deliverances, and Testimonies of the Supreme Judiciary of the Presbyterian Church, from its origin in America to the present time." It is issued by the "Presbyterian Board of Publication," the Old School Board; it bears their imprint; it circulates, under their auspices, through the whole church. It is *their tract*, going to all who will pay the price of it;

as well in Virginia, in Georgia, in Alabama, as in Pennsylvania and New York. Now if there is any denomination in our country for whom it would be difficult to frame a publication on slavery, it would certainly be — I say it not invidiously, but only with reference to the field they occupy — the Old School Presbyterian Church. Yet I find in this book nearly nine pages — equal to some twenty or thirty in your duodecimo issues — devoted to this same vexed topic. They give us the judgment of the Assembly on various phases of it, — what the Supreme Judicatory thought it well to publish, and scatter every where, — what may be deemed the voice of a church as hard to harmonize on this subject, perhaps, as any under heaven. Let me show, sir, by some brief extracts, what sentiments they hold and deem it edifying to print.

I begin with 1787. In reply to an overture, the Synod of New York and Philadelphia say — the Assembly not having been yet constituted — that they “do highly approve of the general principles in favor of universal liberty that prevail in America, and the interest which many of the States have taken in promoting *the abolition of slavery*.” They urge that measures be taken to prepare the slaves “for the better enjoyment of freedom;” and say, “finally, they recommend it to all their people to use the most prudent measures, consistent with the interest and the state of civil society, in the counties where they live, to procure eventually *the final abolition of slavery in America*.” In 1793, in reply to a memorial from a member of the Society of Friends, this decision was republished. In 1795, an overture was presented, inquiring whether a person who viewed “the slavery of the negroes as a moral evil, highly offensive to God,” ought in any case to commune with slaveholders. The Assembly thought he might; but they also “assure all the churches under their care, that they view with deepest concern, any vestiges of slavery which may exist in our country;” and they refer to previous utterances, such as I have already given, saying that with them “they trust every conscientious person will be fully satisfied.” In other words, they think them “calculated to receive the approbation of all evangelical Christians.” In 1815, the Assembly reindorse their previous action. In 1818, the subject again comes up, and is referred to a Committee, of which the excellent Dr. Ashbel Green is chairman. I shall always bless his memory for the part he took in this matter. From the report of this Committee, unanimously adopted, — the Old and New School then being together, — allow me to read a brief extract, one that deserves to be written in letters of gold.

“We consider the voluntary enslaving of one portion of the human race by another, as a gross violation of the most precious and sacred rights of human nature; as utterly inconsistent with the law of God, which requires us to love our neighbor as ourselves, and as totally irreconcilable with the spirit and principles of the gospel of Christ, which enjoin that ‘all things whatsoever ye would that men should do to you, do ye even so to them.’ Slavery creates a paradox in the moral system; it exhibits rational, accountable, and immortal beings in such circumstances as scarcely to leave them the

power of moral action. It exhibits them as dependent on the will of others, whether they shall receive religious instruction; whether they shall know and worship the true God; whether they shall enjoy the ordinances of the gospel; whether they shall perform the duties and cherish the endearments of husbands and wives, parents and children, neighbors and friends; whether they shall preserve their chastity and purity, or regard the dictates of justice and humanity. Such are some of the consequences of slavery, — consequences not imaginary, but which connect themselves with its very existence. The evils to which the slave is always exposed, often take place in fact, and in their very worst degree and form; and where all of them do not take place, as we rejoice to say in many instances, through the influence of the principles of humanity and religion on the minds of masters, they do not, — still the slave is deprived of his natural right, degraded as a human being, and exposed to the danger of passing into the hands of a master who may inflict upon him all the hardships and injuries which inhumanity and avarice may suggest."

In connection with these and other refreshing sentiments, Christians are urged "to use their honest, earnest, and unwearied endeavors, to correct the errors of former times, and as speedily as possible to efface *this blot on our holy religion*, and to obtain the complete abolition of slavery throughout Christendom, and if possible throughout the world."

In 1845, another paper was adopted, milder in tone, disarding the *sin per se* doctrine, and yet declaring that "the Assembly are not to be understood as denying that there is evil connected with slavery," and going on to speak of bad laws in relation to it. In 1846, they say, "Our church has from time to time, during a period of nearly sixty years, expressed its views on the subject of slavery. During all this period it has held and uttered substantially the same sentiments." They not only affirm that "this uniform testimony is true, and capable of vindication from the word of God," but, to prevent misapprehension, resolve, "that the testimony of 1845" — mild, as we have said, in tone — "was not intended to deny or rescind the testimony often uttered by the General Assembly previous to that date." In 1850, in answer to certain overtures, they refer again approvingly to their "previous and repeated declarations." Nay, we can bring the testimony down to 1860. I read in a newspaper, a few hours ago, the following telegram from Rochester, dated yesterday: "The Old School Assembly voted to-day, that on questions of temperance and slavery, no further action was necessary." Yes, their record is full, so full that nothing more is called for; their declarations of sentiment are ample and admirable. Their tract of nine crowded pages is out, — an excellent tract, bearing the *imprimatur* of the Board of Publication, and circulating every where, over the Slave States as well as the Free, without let or hindrance. Is there any Old-School man, now, who will affirm that it is impossible to say any thing on slavery "calculated to receive the approbation of all evangelical Christians?" The telegram just read may be interpreted, I think, as a dispatch from the Old School Assembly to this Society, saying virtually, "Go ahead, brethren. Let your testimony on this subject be full and emphatic. See to it that your publications fall not below the pattern you will find in ours!"

But it is said further, — and with a glance at this objection, I close, — to publish on the subject of slavery tends to *agitation*. And what if it does, sir? I love not agitation for its own sake. I incline rather to the haleyon scenes and seasons. But then, the winds will blow, the storms will beat, the ocean will heave; yea, as the pent-up gases struggle in the earth's bosom, and the lava surges, the crust we tread on will sometimes quake. But God is in it all. When, years ago, I was sailing to Europe, I found most pleasure, I remember, in those rare days, when

“ Not a blast was from its dungeon strayed,
The air was calm, and on the level brine
Sleek Panope with all her sisters played.”

I could tread then most agreeably the steady deck, and sit most comfortably at the cabin table, and read or write or converse without annoyance. Yet it was just then, I observed — when the sails were flapping idly against the mast, and the vessel merely rose and sunk with the slow ground swell — that the crew moved about with the dullest air, and the countenance of the master wore the blankest look. But when a stiff gale sprung up, and the ship was now laboring to the top of a mountain billow, and now plunging into the gulf beyond; when I was harassed by “irrepressible” internal qualms; when, as the tall mast bowed toward the crest of the wave, with a not unnatural ultra-conservatism, I instinctively and tremulously leaned windward to keep the craft from capsizing; then it was that the face of the captain was lighted up with a glow of gladness, and the song of the sailor mingled cheerily with the whistling of the wind and the roar of the waters. For just then was the gallant vessel bounding swiftly onward toward the destined haven. So is it with moral and spiritual agitation. If we must meet it, — if in the clearly defined path of duty it fall to our lot, — so be it. The hand of the Great Head of the Church shall be in it. He who walked on stormy Galilee shall not only keep the gospel ship, but make even the tempest his minister to speed it on its way.

REV. DR. KIRK'S ADDRESS (AT BOSTON).

I thought we had sufficiently defined our position, both from the platform and the press, to justify us on this occasion in confining ourselves to the direct work which we have in view. But I find myself compelled to yield to the mighty pressure of the discussion we have been hearing. I confess that the manly, Christian tone of my brethren's remarks, the soundness of their principles, and the evil of the course which they have been condemning, so commend themselves to my judgment that I see the hand of God in the meeting. This subject of silence toward sin on the part of an institution organized to save men from sin, needed all this additional testimony.

And yet, we must remember that pointing out other men's errors is an employment that has its dangers. Against these we must guard. Our work is a serious, a mighty work. We need to contemplate it with great distinctness, and to preserve in lively freshness the holy impulses it furnishes.

Suffer me then to remind the members of this Society of its distinctive features, after expressing to Dr. Smith my thanks for the encouraging lessons he has read from a book which I have always venerated. I was a son of the Presbyterian church, but my dear old mother once turned nearly half her family out of doors for heresy. I went with the naughty ones; still I loved her, and always felt a regret that we could not be as we used to be. But when I took distinctive ground to enlist in an unrelenting warfare on the system of human chattelism, I regarded her as looking more askance than ever at me, and as more fully opposed to me. But it seems I had forgotten the utterances she had been giving, from time to time, on this subject. I thank her for her noble testimony; for printing this orthodox tract, and sending it all over the Southern States. I hope she will not be ashamed of her own words. It would not be like Knox or Calvin for her to fear man or devil. No, I take it she means what she says, and it cheers me. I seem now to hear her maternal voice behind, saying, "Go on, my son; you are only following out in practice the lessons you learned on my knee." But, to our description. This Institution is

I. A PUBLISHING SOCIETY. The circumstances under which it publishes may be briefly described. Here is a vast world of minds and hearts living in entire ignorance of God, whom neither preaching nor any other medium of religious influence reaches. The publishers of books will neither provide what they most need, nor put it in the forms suitable for the widest circulation; nor will they secure the gratuitous distribution of these books and tracts to the millions who need them.

This is a part of the great work which the Lord has committed to his church. She must keep an open eye on all this vast theater of human life, where more than twelve hundred million human beings are being molded for the destinies of eternity. Her commission is, to reach and affect every individual mind, so far as practicable, by the great truths revealed in the gospel.

Her work is then twofold. She finds souls impenitent; she must labor to awaken and guide them to Christ. She finds an erroneous doctrine in morals or religion corrupting men, and neutralizing the power of the gospel. That must be removed. *The church is the commissioned servant of Jesus Christ to correct every false doctrine that affects the eternal interests of men. And the Tract Society is the church's appointed agent to secure the accomplishing of that object.*

The ablest sons and daughters of the church must put the gospel truths in forms adapted to all the varied conditions of the human soul; and the Tract Society must be the medium of *selection, preparation, and distribution*, between the authors and the readers. This is

II. A NATIONAL SOCIETY. There have been some very small attempts made to stamp this as a provincial society. On what ground I can not conceive. It can publish English tracts and books; German too, if needed, and Iroquois. It is national, then, so far. Its literature is as national as Cowper's Task,—as the Declaration of Independence. It was incorporated as the AMERICAN TRACT SOCIETY many years before the other bearing that name. It has been said, indeed, that a determination to rebuke slaveholding has shut us out from large sections of the country. I have computed roughly that we have, by that decision, for the present, but a restricted access to an area covered by twelve millions of our people; they, by their decision, are likewise, though to a less extent, restricted among a population of thirteen millions, leaving the rest of the country equally open to us both. But it is a small point for brethren to debate, who have greater matters on hand. This is

III. AN EVANGELICAL SOCIETY. It proclaims the gospel exclusively. It proclaims all the gospel. It shows men how they may be justified, and how they then may be sanctified, and how they then may do the greatest good to all men. It shows men how to love God, and how to love man. If it finds him under laws that make man a chattel, it shows him that such a law ought not to remain on the statute book, by his connivance or indifference. If wicked laws allow men to consider men with black skins or a little African blood in their veins, property, it warns them not to do the wicked thing those laws allow. If it finds Christians, who, in their circumstances, from love to God and man, deem it best to retain the relation of master or owner before the law, then before God they must disavow any such ownership; and carry out that disavowal, by leaving in every possible way to their servants all their inalienable rights. This is

IV. A CATHOLIC SOCIETY. It has no denominational aims or interests to promote. It publishes nothing that infringes on the views of doctrine or polity held by any denomination in connection with it.

There are two powerful currents of religious feeling now flowing through our Zion. The one begins in the weak heart of man; the other in the loving heart of Christ. The one is a surface wave rolling only to the shore of the celestial land, where its strength will be spent; the other rolls on into heaven, receding never. I speak not now of denominational preferences, but of a zeal for the peculiar features and the limited success of a section of the church above the zeal for the one Catholic church. This Society fosters the latter.

The day has not come for reasoning with our dear brethren on this subject. But these union societies are an invaluable breakwater to a sectarian tide that would drown some of the loveliest plants in the King's garden, could it flow completely over it. This Society is

V. A REAL SOCIETY. The expression, to many, may at first appear both unmeaning and valueless. But, it is neither. An impression is often made, by our method of conducting voluntary benevolent societies, that the

officers constitute the society. From this impression result many injurious consequences. Let it then be fully understood that this Tract Society is composed of several thousand members living all over the vast area of the United States and Territories. The officers and agents are but public servants. The responsibility of each member to his Lord, to secure the ends of such a society, is not transferable. The officers and agents indeed are to do the work that must be done by a few individuals. But there remains on every individual the responsibility of doing his part in securing the best officers, superintending their work, expressing to them in suitable ways his views of the methods of doing it, furnishing the money it needs, laboring personally to secure the efficient circulation of tracts, and prayer for the divine blessing to rest on the Society, its officers, and its labors.

In addition to this description of our Society, I wish to answer several inquiries that have been made about us.

“What do you mean to publish about slavery?” Every thing we think necessary to remove false moral doctrines from men’s minds on this subject; every thing needed to counteract the blinding influence of commerce, and social feeling in preventing Christians not in the slave-holding States from seeing the enormous evils of the system; every thing needed to persuade our brethren in the Southern States not to vindicate their slavery code, but to seek, in a constitutional way, to remove this Draconian blot from Christian laws.

“Have you ever regretted the act of separation from your old friends?” The *occasion* of the separation is a standing cause of sorrow. But the act and its moral consequences we have never spent one whole minute in regretting.

“Do you want money?” If you mean the Executive Committee, our reply would be, No! But, if you mean, Does our cause call for greater outlays, we reply, Yes! the cry comes on every breeze for your help. Put money in our treasury. We pledge you it shall not rust there. It shall be spent economically, judiciously, and promptly.

“How much do you want?” We have two replies. To those who are acquainted with mercantile affairs, we say, Complete our publishing fund of \$20,000, as a capital, and we can give you almost the pledge that then, if favored of Providence, as we have thus far been, the business will sustain the entire expenses of the Society, and leave every cent given to the charity fund free to go forth in the form of tracts and books to the needy. To all other friends we reply, Estimate this method of advancing the Lord’s kingdom at its comparative importance, and give a fair share, and no more, to this work.

“What else do you now need, as agents of the churches, to carry on your work?” We need the productions of the ablest minds in the church, to meet the human spirit wherever it is in its alienation from our Father’s love, and win it back. Here is scope for all the ability and learning with which our Saviour has endowed any of us. What a work!—the production of

such a Christian literature as the times demand! Then we earnestly desire to see the pastors and members of the churches becoming voluntary colporters; laying out the field around them, and canvassing it as thoroughly, and as systematically, and even more zealously than politicians.

Again, we entreat our brethren to cherish the desire of men's salvation, to cherish the sense of our entire dependence on the blessing of God; and thus to abound in prayer, during the current year, that the wisdom of God may guide the officers of the Society, that his providence may favor our enterprise, and his Holy Spirit bless us all,—authors, laborers, and recipients of our productions.

NOTE B, PAGE 9.

This request was as follows:—

“Boston, March 14, 1859.

“REV. WM. A. HALLOCK, D. D.

“Dear Bro: Our Executive Committee wish me to ask if some arrangement can be made, by which the ‘Messenger’ may represent more fully this Society?

“Would you let us have two columns, exclusive of our receipts, in which we might insert our advertisements, or such other matter as pertained exclusively to the interests of our Society?

“Or, if this privilege could not consistently be granted us, would you put *our imprint alone* upon that portion which is designed for our circulation, say 50,000 or more copies, we furnishing two columns of the matter, aside from our receipts? Or, what might be still better, could the two columns take the place of *your* receipts, which occupy about the same space, and then, if you choose, *our* receipts need not go into your portion of the edition? (All controversy on both sides, of course, to be excluded.)

“Some such arrangement as this, would, we think, meet the present state of things, and by giving the subject your early attention, and replying as soon as convenient, you will much oblige

“Yours very truly,

“J. W. ALVORD, *Sec.*”

To this application, the following reply was received:—

“New York, March 24, 1859.

“Dear Bro: I do not see that it is necessary to say more now as to the ‘Messenger,’ than that if you will send good matter, having, as you suggest, no controversial bearing, we shall gladly insert it, just as matters now are, without any new arrangement.

“As the paper goes to press on the 6th of the month, or about that time, what you send us should reach here as early as the 3d, or at farthest the 4th of each month. With esteem, your brother in Christ,

“WM. A. HALLOCK, *Sec.*”

This reply, while seeming to grant, was in fact a refusal of our request. We might, indeed, like any other *correspondent*, furnish "good matter," and it would be inserted; but any "arrangement by which the 'Messenger' might represent more fully this Society," was declined.

NOTE C, PAGE 9.

The following is a portion of a circular issued from the "New England Branch" of the New York Society in November, 1859.

"Special attention is called to the removal of the office of the *American Messenger*, *Child's Paper*, and *Botschafter*, from No. 28 Cornhill, to No. 78 Washington Street, Boston, five doors south of State Street.

"These papers will be circulated on precisely the same terms, and in the same way as heretofore."

The only "office" of the papers referred to which had ever been in Boston, was the Depository of the Boston Society, and the entire business pertaining to them was the *property* of the latter. The above circular, it will be seen, does not announce the opening of a *new* office, (the right to do which could not have been disputed,) but the "REMOVAL" of our own, and that without a word of previous notice to this Society. The first information received thereof by us, was by the transmission of the above printed circular from a friend in another city to whom a copy of it had been sent!

NOTE D, PAGE 10.

The request for a transfer of the subscription lists was as follows:—

"At a meeting of the Committee of the American Tract Society, New York, Oct. 27, 1859, it was—

"*Resolved*, 1. That the Committee of the American Tract Society at Boston be hereby respectfully requested, on the completion of the circulation of the *American Messenger*, *Child's Paper*, and *Botschafter* for the year 1859, to transfer the subscription lists to this Society.

"*Resolved*, 2. That in case the Committee of that Society shall comply with the above request, this Committee will continue till December 31, 1859, on all purchases made by them on or before that date, the same discount as was allowed to that Society when a Branch.

"A true copy from the minutes.

"O. R. KINGSBURY, *Asst. Sec.*"

The third communication referred to was the following:—

"At a meeting of the Committee of the American Tract Society, New York, November 25, 1859, the following minute was adopted, viz:—

"No action having been taken by the Committee of the American Tract Society at Boston, on the overture proposed by this Committee on the 27th ult. in reference to discount, and the subscription lists of this Society's periodicals; and an order being now received from their agent for 25,000 copies of the American Messenger, and 35,000 of the Child's Paper for the month of January, which requires a prompt answer, it was, on consideration,

"*Resolved*, 1. That the discount allowed to that Society when a Branch be continued on all books and tracts ordered by them previous to January 1, 1860, and on all the Society's periodicals to the December number of 1859 inclusive.

"*Resolved*, 2. That as the best means of promoting the convenience and harmony of the two Societies, and of the churches of the Christian community, after fulfilling the above terms, all supplies of this Society's books, tracts, and periodicals for Boston, be sent to this Society's Depository of the New England Branch, at this Society's expense for freight; and that through that Branch, the American Tract Society at Boston be supplied with this Society's books and tracts on the usual terms allowed to those who buy to sell again, and with the Messenger, Child's Paper, and Botschafter, on the terms announced in those papers respectively.

"*Resolved*, 3. That this Committee hereby respectfully renew to the Committee of the American Tract Society at Boston, the request for the subscription lists of this Society's periodicals, or a copy of those lists to be made at this Society's expense, and that they rely on the courtesy and equity of their brethren to grant this request.

"From the Minutes,

"WM. A. HALLOCK, *Cor. Sec.*"

NOTE E. PAGE 10.

The decision of the Executive Committee was communicated to Rev. Mr. Punchard in the following letter.

TRACT HOUSE, 28 Cornhill, }
Boston, Dec. 15, 1859. }

REV. GEORGE PUNCHARD, SEC., &C.:

Dear Sir: To your communication of Oct. 31, covering resolutions of the Executive Committee of the American Tract Society at New York, requesting a transfer to them of our subscription lists for the American Messenger, Child's Paper, and Botschafter, we are instructed by our Executive Committee to make to you the following reply.

It does not appear from your letter, or from the resolutions accompanying it, on what ground this request is made. We learn from you verbally, however, that your Committee regard these subscription lists as in some sense *rightfully belonging* to them. To this view we can by no means accede.

The American Tract Society at Boston commenced the publication of the "*American Tract Magazine*," in June, 1824, nearly a year before the New York Society was organized. On their consent in 1825 to become a branch of the latter, it was made one of the articles of agreement between the two, as follows : —

"*Resolved*, That it is the wish of this Committee that the Executive Committee of the Society at New York should, as soon as convenient for them, take the publishing of the American Tract Magazine under their charge, *on the condition of their supplying us with as many copies as we need, at cost, and of their inserting in those which we take, an account of the receipts of our Society.*"

This resolution obviously contemplated that the Magazine should be the organ of both Societies, to be sold by both to their respective patrons at the same rates. In explaining the terms of union, at the time, Dr. Woods expressly said, "*Both Societies will in future have the same series of tracts, and will furnish them at the same prices ;*" and the New York Committee added, "The above notice perfectly accords with the views of this Committee." (*Mag.*, Aug. '1825, p. 189.) The Magazine and Christian Almanac were then included under the same designation as "tracts."

Accordingly, from that time the Boston Society continued to furnish to their own patrons the Magazine (subsequently the Messenger) and Child's Paper, as publications common to the two Societies. The number of copies thus supplied has reached about 56,000 monthly, of the former, and 65,000 of the latter ; of course, constituting a very considerable business by itself. The patronage thus gained is obviously the *property* of this Society, just as the good-will of any mercantile establishment is the property of its proprietors. This Society has never, in its business affairs, been identified with that of New York. It has never been a mere agent for it, as for a principal. It has done business solely on its own account. Its purchases and sales, its profits and losses, its capital and stock and business patronage have all been its own, in the most exclusive and absolute sense. We can not for a moment, therefore, concede to the New York Society any right of property, whatever, in our subscription list, or any part of our business patronage. As well might they claim a transfer of our other account books, or a list of the parties to whom we have been accustomed to sell the tracts and books which we have purchased of that Society.

We have been informed that you regard the discount made by your Committee to this Society in 1851, upon the amounts then due from us for the Messenger for five years preceding, as constituting a just foundation for the request which is made of us. A plain statement of the facts, however, will, we are sure, show how unfounded is this view.

Our debt to the New York Society at that time was about \$14,000. This had been incurred partly for the large number of Messengers purchased for

gratuitous circulation, partly because our funds, instead of being appropriated in payment of these arrears, had been expended in making collections on our own field, which were transferred to the New York Society for the support of colporters in the South and West, and for foreign distribution. The amount so raised, and appropriated to that Society by our Committee, from May, 1842, to May, 1850, was \$87,084.37. The expense of collecting these sums was estimated at 15 per cent., or more than \$13,000. The wide gratuitous distribution of the Messenger also during those years, was designed not only to obtain a large regular circulation, but to awaken a deeper interest in the community in the operations of both Societies, and augment thereby the collections for their support. In the first three years following the establishment of the Messenger, this increase of donations and legacies was \$17,160, which was estimated by Mr. Bliss, then Secretary, to be due mainly to the influence of the Messenger.

These considerations having been laid before your Committee in the letter of our Secretary, dated Dec. 13, 1850, seemed to them so weighty that they voted to reduce the price of the Messenger furnished to this Society to 10 cts. per copy per year, for the five years preceding Jan. 1, 1851, amounting to a total discount of \$4,066.15. They also granted discounts on other publications purchased, amounting to \$2,000 more.

We do not see how this deduction creates any right on their part to our present subscription lists. So far from being any gratuity to this Society, it was clearly only partial justice for the large amounts expended by us through the Messenger, and by other agencies to increase the funds to be transmitted to the New York Society for colportage and foreign distribution. Those expenditures were more than \$17,000, and after the discounts were granted—\$6,066,—the Boston Society was still left under a burden of full \$11,000, which had been spent in gathering funds for the New York Society, for which we received no remuneration, except the gratification that great good had thereby been done in the cause of the Redeemer.

Besides, even at these reduced rates the price of the Messenger still fully equaled if it did not exceed the terms specified for publications in the original agreement, as before quoted. Will your Committee affirm that either then or since, they have sold to us these papers, either "at cost," or "on as low terms as they can be published by this Committee in this place?"

We can not, then, grant the request of your Committee to "transfer to them" our subscription lists. These lists belong to this Society,—they are valuable *property*, and we have no right to relinquish them. Nevertheless, we are not unmindful of the fact that your Committee have voted to continue to us till the close of this year the discounts formerly allowed us on their other publications. We desire to reciprocate such favor so far as we may without injustice to our constituents, or unfaithfulness to the trust committed to us. In the last communication received from your Committee, they add an *alternative* request, viz: "or a copy of those lists to be made at

this Society's expense." We see grave objections lying against even this. We believe that the competition in which you are, apparently, about to engage, to obtain the favor and patronage of *our long-established patrons*, bodes no good to our New England Zion,—it will be unseemly in itself, injurious to our beloved tract cause, and productive of no good to either Society. We lament it, and desire in advance to utter our earnest protest against it. We believe it would be far better to leave the whole matter to the free choice of the people, who certainly are sufficiently instructed to bestow their patronage intelligently, and to their own satisfaction. But, urged as we are by the repeated votes of your Committee, and desirous to do all that we may for the sake of peace, we will not refuse to them the responsibility they seem so desirous of assuming in respect to it.

We only hope that nothing shall arise from this to disturb the peaceful relations between the two Societies, and that each may hereafter labor in its own sphere for the promotion of that cause which is dear to both, with the approval and blessing of their common Master.

We subjoin the following resolution of our Committee:—

"Resolved, That our Depositary be instructed to cause a copy to be made from our subscription books of the names of the persons to whom we have sold the Messenger, Child's Paper, and Botschafter, for December, 1859, and that such list be transmitted to Rev. Mr. Punchard."

With great respect, we are yours truly,

J. W. ALVORD,

I. P. WARREN,

Secretaries.

By order of the Executive Committee.

NOTE F, PAGE 95.

DR. WAYLAND'S ADDRESS.

This, my Christian friends, is the first public meeting of this Auxiliary Society. It has never appealed for charity to the sympathy of Christians in Providence before. The fact of its existence is somewhat peculiar, as it seems to imply a separation from another Society which you have all honored, with which we have all cheerfully labored to the best of our ability, and to which you have largely contributed. Under these circumstances it seems appropriate to state the nature of the case in a few words, that you may all know the precise point of difference, and the reason why there should be a separation.

Early History.

I remark, first, that the Society with which this organization is connected is not a *new* Society. It is one of the oldest Tract Societies in the United

States. It was formed in the year 1814, under the name of the New England Tract Society. As such it labored with great success, continually extending its operations throughout New England and other parts of the United States; and like every plant which the Lord plants, it still grew and extended until its sphere of usefulness reached to every part of our country. In 1823 its name was changed by Act of Legislature to that of the *American Tract Society*.

At this time it had 112 depositories, and as many as 700 auxiliaries. This was the American Tract Society at Boston; it constantly advanced; it did a large amount of good, and in the course of its existence has distributed by sale and by grants, more than a million of dollars.

In 1824 it was proposed to move the American Tract Society of Boston to New York. This proposition was not received with favor. It was known that this Society was planted here; that it had extended its roots throughout the whole of New England, and its books were then to be found in every State in the Union; it did not seem to its friends and contributors to be right to make this change, and it was thought that it would be unjust to those who had left money for its support.

A proposition was then made by the New York Religious Tract Society to call a convention of all the Tract Societies in the country, to form a National Tract Society, to be located in the city of New York. This was done; so that from this time there existed *two* American Tract Societies.

The Boston Society consented to co-operate with that of New York, and the printing for both was committed to the New York Society. But the Society in Boston never varied in its original character; it was understood at the time that it was not merged in the new Society; its object, its constitution, its officers, its charter, and the control of its own funds, all remained the same as before.

[Dr. W. here read from the Constitution of the Boston Society.]

The object of this Society "shall be to promote the interests of vital godliness and good morals, by the distribution of such books and tracts as may be calculated to receive the approbation of Christians of all denominations usually termed evangelical."

Catholic Character.

Here I feel called upon to say that this Society, from the beginning, has been supported and sustained almost exclusively by the Congregationalists of New England; yet, when they laid its foundation, they laid it upon no *Congregational* basis; they took a broad and catholic view of the matter, and though they had supported it so long and done so much, they said, we will publish tracts which will meet the approbation of all serious Christians of every denomination. Their principle, from the beginning, was what is found in Matthew 10th chapter, 27th verse: "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon

the housetops;" and that no word of God was of any "private interpretation;" that no man had a right to carve out the word of God, distribute a portion here, seal up a portion there; but that the whole word of Christ was to be sent abroad among the nations every where, whether men liked it or not; and if they did *not* like it, there was all the more reason why they should have it.

Separation from the New York Society.

This union continued until within a year or two, and, so far as I know, the action of the two Societies was entirely harmonious. We of New England were faithful and sincere in the union, and they of New York seemed to act upon the same principles upon which we have always acted. But a change came over the North and the South. I am old enough to recollect the time when you did not see and could not find a Southern Christian who would not say at once, "Slavery is wrong, we know it, and should be glad to get rid of it; we will do any thing reasonable which you will point out; we shall be happy to receive any instruction or help whatever; we wish to know of anything you feel to be wrong on this subject in the sight of God." A change, I say, has come over us; slavery is now held to be right, not only in the abstract, but slavery just as it is. There must not be a hair of it touched, with all its bold defiance of the laws of God and man. It has been said that slavery is allowed and approved by the Son of God,—that the undefiled and harmless Saviour approves not only of slavery, but even of shutting out men from the knowledge of the word of God.

We, too, on the other hand, have had some changes in our views. This matter has been brought home to us in a great variety of ways. The press has devoted much space to it, and facts have been continually developed which have aroused the Christian conscience of the whole Northern country. One day a father comes to us to beg money, telling us that his daughters are to be sold to prostitution in New Orleans; the next day a mother appears and tells us the same story, and begs that we will rescue her children from so awful a destiny; brothers and sisters plead for the freedom of each other; and we are compelled to ask, Is this according to the gospel of Jesus Christ? This condition of things calls at once for some testimony in respect to it. Here are hundreds and thousands of our own Christian brethren, Christ's little ones, forbidden to read the word of God, and Christian men are forbidden to teach them. But a little while since, a good woman in Virginia lay some weeks in prison for the atrocious crime of teaching children to read the Bible! Christian men have been forbidden to marry; a thing spoken of by the Apostles as one of the types of anti-Christ. Now, there is not a single southern State in which a slave has a right to form any contract, not even marriage; something like it may be permitted, but it can be broken at any moment by the will of the master. Here are men and women united by affection, by sympathy, by every tie which can bind human beings together, who may at any moment be separated from each oth-

er, though Christ has said, "What God hath joined together, let not man put asunder." Men are chattels; they have no right to hold property. I need not go further, for the laws upon these subjects are well known.

A Question of Duty.

Christian men, then, are beginning to ask,—setting aside the abstract question of slavery,—“Have we no duty to discharge to these our brethren and sisters in Christ? Can we see all these things without bearing testimony?” Here are Christian men and women suffering oppression such as can be equaled nowhere, not even in Austria. The Madai family were punished and sent to the galleys in Italy for reading the word of God, and the whole Christian world is aroused, and different Protestant governments have sent to beg their release. The Mortara boy was caught in Rome, and they determined to make a Papist of him, and the Christian world is all remonstrance. Here are two or three millions of enslaved men and women, and hundreds of thousands of Christian people among them; and does it not behoove us to bear testimony in behalf of these poor outcast children of God, and also to bear testimony to those who are oppressing them, (whether they know they are wrong or not,) in accordance with the words of the Saviour, “What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops”?

No Abolitionism.

Here I wish to say distinctly, that there was no *abolition* notion in this separation. There was no intention of turning the Society into an abolition society; those who say so must, I fear, know it to be wrong. The only question was, whether this Society, in making known the truths of the gospel, should not show the bearing of that gospel upon this atrocious oppression of men and Christians.

What was asked of New York.

This was no sudden rupture. To my certain knowledge, the managers of the other Society were written to privately, by men who would not take any part in public proceedings in this direction, and asked if they could, in justice to Christ or to men, continue as they were and not bear testimony; not a wrathful testimony, not a vindictive testimony, but in simplicity and kindness to speak in behalf of persecuted men, and endeavor to call those so acting to a knowledge of the principles of the gospel bearing upon this subject. That was all we asked, and they declined complying with our request, under circumstances to which I will not refer on this occasion. We then requested them simply to publish the word of God upon this subject, without note or comment; and they would not do it. Not only did they decline to do this, but books published by them were examined most carefully, and that which bore upon slavery was excluded. Old books, new books, biog-

raphies, all works that contained any thing condemning slavery, were relieved of such portions. The wrong here seemed to be threefold. First, it was wrong to them that were bound, whom we were under obligations to the word of Christ to remember. In the next place, there was a wrong committed against our Christian brethren at the South, who in their own consciences felt slavery to be a grievous evil, and who looked to us to utter the truth upon this matter. They said, "Slavery is clearly very wrong, but what shall we do?" If they spoke out, they were persecuted at home; while Christian men here gave no word of encouragement. Then, the oppressors of the slave defended themselves by the action of Christians at the North. They said, "We have never heard a word from you upon this subject. You do not think it wrong yourselves. Whatever we have done, you have approved of. You never gave us to understand that you believed slavery to be contrary to the gospel." So they continued to think, until they came to believe that it *was* the gospel. This was the third wrong.

Under these circumstances, the Society in Boston felt that it should revert back to its original organization. It entered upon the work with the plain, simple purpose of proclaiming to all men the teachings of Jesus Christ, found in the Bible. They could not do this in connection with the New York Society, and they said, "You must decide for yourselves; we can not and dare not be silent upon this subject any longer;" and this alliance, which was made in 1825, ceased during the last year; and the American Tract Society of Boston now assumes the ground which it held from the beginning, in 1814.

The Constitutional Question.

It is said that the American Tract Society is bound by its constitution; that it must do nothing contrary to the belief of any Christian denomination. Where is the Christian denomination that believes in the right of man to forbid his brother to marry? Where is the Christian denomination that believes it right to shut out the teachings of Jesus Christ from the poor perishing sinner, because he has a black skin? Oh, brethren, can this be so?

A Political Question.

It is said that this is a political question, and must not be touched. There never was any important question raised in a free country, where men are governed by the ballot, which has not been deemed political. This has been true of the Temperance question. This was true of the religion of Jesus Christ itself at the beginning; it overturned the Mosaeic ritual and the priesthood, and all those ecclesiastical arrangements which were the light and center of Jewish governmental authority. Wicked men take up questions of this kind, and mean to carry wickedness and oppression by politics. I care little about politics; but I do care about wickedness and oppression, and it is our business to testify against it.

Responsibility.

We feel a great responsibility. Take the matter of Temperance, again, as an illustration. Suppose our Southern brethren, ministers included, were all ruining their souls, and fast hastening to destruction by disobeying the word of God in drinking ardent spirits. Suppose, because they did not like to be disturbed about it, we let them alone, and published tracts upon every other subject but that? Suppose, in publishing biographies and other books, we should carefully exclude every thing that touches upon that subject; kept perfectly silent, and baptized this with the name of "preaching Jesus Christ and him crucified?" Suppose we carried out this method, and wholly refrained from speaking of any wickedness that men did not want to hear about? This would be giving a most intensified meaning to "preaching Jesus Christ and him crucified!" In sending tracts to Utah, we must not say a word about polygamy; if to a country of drunkards, say not a word about drunkards, and so on to the end. How could we answer to God? How could we meet those men at the judgment, when we had thus shut them out, so far as we had power, from the truth of Jesus Christ?

Here let me observe, that the question is not whether men will *receive* these tracts. They might say, "We will not take your tracts about slavery and we will not have you teach us how to govern our slaves;" but they go farther than this: they say, "You shall not publish upon this subject at all; neither upon slavery, nor the evils connected with it, shall you publish a word."

These were the circumstances that led the gentlemen of the American Tract Society at Boston to decide, without any unkindness on their part, that this Society should revert back to its original organization and constitution. It was a question of conscience with them; they felt that they could not in the sight of Christ be implicated in the sin of a system which presented, as they believed, such entire opposition to the very teachings of Christ, and the obligations under which he has laid us.

Under these circumstances the Society has recommenced the printing and circulation of tracts, books, and periodicals, with the intention to make known to all men the whole counsel of God; in doing which it is meeting with very great success, and with the approbation and good feeling of a very large part of the whole Christian world.

NOTE G, PAGE 95.

DR. HAWES'S ADDRESS.

It may seem strange, and, I doubt not, does seem strange to my friends here this evening, to see me occupying the position I do. I appear before you as having separated myself from a Society to which I was long and most

sincerely attached, and to promote whose interests I labored as I had opportunity, and now stand before you as the friend of another Society that is in some respects in opposition to the one to which I have referred. Change may appear to you the more strange when you consider my age. Old folks very rarely change; and when they do, they must have very strong reasons to urge them to it. I have seen the remark made somewhere that no physician who was forty years of age adopted Dr. Harvey's theory of the circulation of the blood contemporary with its promulgation; it was left for the acceptance of the younger men, and by the older ones rejected. It may seem to you that when I was converted there were eogent reasons for it. It was not the accomplishment of passion, but the calm, deliberate result of thought; if not intelligent, it was certainly very thorough and strong.

Early History of the Society.

I do not know that I can occupy the time allowed me better than in stating the reasons which brought me to the conclusion on which I now stand. My experience in the Tract Society commenced early, when I was a member of the Andover Theological Seminary, where the New England Society was planned, and was virtually formed in the study of Dr. Porter, by him and his colleagues, and thereafter, in 1816, incorporated on the same foundation it has stood upon since. In 1823 it took a wider and more comprehensive position; and in 1825, joined with New York in co-operative union, — the Society at Boston retaining its charter, its policy, and its mode of proceeding, yet operating with the New York association for the same ends for a number of years, during which it did an immense amount of good; and so it went on, blessing as it proceeded, until at length the subject of SLAVERY began to loom up and take a position that was unjustifiable, and that required to be rebuked.

The Slavery Question.

The time had now come when the churches, and the friends of the Society, demanded that something should be done, — and in the name of the Lord Jesus Christ, — to rebuke this evil. The members entreated the Committee on Publications to publish something on the Slavery question. They were urged to do something for this great cause. I myself, among many others, begged them to keep back the controversy that would come out of their delay in doing this duty, and earnestly asked them to prevent what must inevitably happen. Had they done so in season the South would not have had ground of offense, and every one besides would have been satisfied. But no, they would not. After a long time, the dissatisfaction in the mean time gathering strength, a committee of fifteen were appointed to take the subject of difficulty into consideration, and report at the next meeting of the Society. I was one of that committee; and when I was told by Judge Williams that I was in good company, I said it was true, but I was nevertheless in a minority; for I thought there must be a minority report to be presented.

Discussions in the Committee of Fifteen.

The Committee met in March, Chancellor Frelinghuysen in the chair; and, after consultation, and the receipt of information, we were left by ourselves. The question with us was, "What shall be done?" and on that we had a full discussion. It became apparent that we were to be unanimous in our decision. Dr. Schmucker, one of the clearest-headed men I ever knew, suggested a resolution that expressed precisely what we all wanted. I requested that Dr. Schmucker would draw up the resolution in shape, so that we might act on it in meeting next morning. Chancellor Frelinghuysen said, in a very eloquent address made by him, "We must rebuke our brethren at the South; for is it not said, 'Thou shalt in anywise rebuke thy brother, and not suffer sin upon him.' We owe it to our Southern brethren. They look to us for sympathy, — they look to us for encouragement in good intentions." These were his sentiments. Well, next morning we came together again, and arrived at a unanimous result; and, as we were leaving the room where our meetings were held, Chancellor Frelinghuysen and I met as we took up our hats, and he said, "The Lord has been here in this meeting, — his grace has been with us;" and I felt that it had indeed been so; I felt that the Almighty had been with us inspiring our counsels. During the week preceding the anniversary we met and talked over the matter again, and our undivided opinion seemed still to be that the Society must, and that it ought to, publish tracts on the duties of the slaveholder toward his slaves, and on the evils of slavery also. There was nothing in this which conflicted with the constitution of the Society, — nothing which, at that time, could have put its policy in danger; and moreover, the members of the Society wanted such publications with an almost unanimous wish. No one saw the unconstitutionality of the requirement, and the Committee had said that it might and it ought to publish as had been advised.

Report of the Committee.

When our Report was accepted by the Society, at the meeting in 1857, we were so much affected by the happy result, that it was instantly proposed that special thanksgiving be offered to God for his goodness in bringing our anxieties to so happy a termination; and I and others in that large audience could not help weeping our gratitude to the Almighty, because of his gracious aid in bringing about such a prayerfully wished-for result. We all parted, thinking that there could be no doubt that the resolution agreed to by the Committee, and reported to and accepted by the Society, would be carried out; but after a time we began to see that there was something that hindered our policy, and by a curious series of measures, and manœuvres, too, it was effectually hindered from taking practical effect; and at the next meeting the vote of the Society was reversed, and a report adopted, the practical result of which would be, that not one word should be said in the Society's publications about Slavery!

Reasons for separating.

There I parted with the Society. It stood aside, not I, — for I felt that it was not right for a great and powerful Christian Association, professing sound Christian doctrines and strict neutrality, to gainsay the truth of the Holy Bible, and declare that a great sin, an overwhelming iniquity, was not to be touched! What! talk about the evils of tobacco; expatiate on the sin of drunkenness; or the besetting dangers of every thing else, and not dare to say one word against slavery! “Oh,” they would say, in their attempt to justify this refusal, “if we rebuke slavery, we drive all the colporters out of the South.” But I said I would not believe this excuse; for had the Society in a kindly, Christian-like manner, done its duty, and not as anti-slavery partisanship would approve, we would have had no trouble in the South. I think so still. I have now told you why I left the Society; and let me here say that I would not, — I do not, — question the sincerity of those who are still its members; but they ought to have published earlier; they should not have garbled the works they published; they ought not to have expunged every thing in them that bore on the question of human slavery; they should have listened to the entreaties of the many that they ought to do their whole duty in that respect, and given heed to the remonstrances against their neglect which went up to them from the general people, not to speak of the recommendation of the Committee of Fifteen and the unanimous action of the Society thereupon. *I say, with all deliberation, this evening, that the position of the Society is practically a pro-slavery one. It stands up, boldly saying, Slavery is not to be touched, (and that is supporting Slavery;) and I say, freely, that the Society can not keep that position without prostituting and debauching public sentiment!* Having been forced out of the New York Society because of these things, I had to go to another. I yielded very reluctantly, I must confess; and when it was proposed that the American Tract Society at Boston should come to found the Hartford Auxiliary Association, — not on the new, but on the old, original basis of its construction, — I thought, and said, that it might be better to postpone the intention at least for that year, and take round a book and receive private subscriptions instead. But the time for action came round, and there was I, the president of a new and independent Society, with some of the members of my church whom I most esteem, opposed to me, because they thought, conscientiously, I was wrong, while I as conscientiously believed I was right. The only difference between us, I think, was, that they were afraid to be right, while I was equally afraid to be wrong. But, however this may be, there is nothing I feel so strongly on as this: It is not right to garble God’s Word, — to deny his injunctions, — to impeach his morality it is not proper, — manly, — Christian. It is well to be judicious, generous, charitable; but it is not duty to crouch, eringe, or bend when the slave-driver cracks his whip so nimbly; it should not be done. This is my experience, but I part with that subject for the present.

Position of the Boston Society.

Now, I go for the old Society, because it is the old one, for it has not given up its charter or its original rights. It has in form returned to what it originally proposed to do, and I think it stands on a broad catholic platform. I go for it because I think its business will be well and economically conducted. It does not want to build up a big house; it wants simply to do every thing proper, in the best, cheapest, and most efficient manner. Furthermore, I go in for it with all my heart because I believe such an agency is demanded at the present time. I tremble for my country! I tremble that multitudes will not be true! But I believe that the people, without being anti-slavery, will do all they can for duty's sake, towards the Society, to which I say Godspeed! I should, before I sit down, say that one other reason that I have for hope in the future is, that the mind of Christian men all throughout the West and North is with us and our Society, — devoted in our favor; and I think that this state of feeling will extend in the fear of God. I admit, however, that on the other side there are excellent persons who hold different views from ours. Such are the remarks I have to make. The nearer I get to the end of my earthly course, I want the more to stand right with God, my fellow-men, and myself. I wish to appear at the bar of my Maker with clean papers. I don't want to be convicted there of anything that looks like error unrepented of; and I say that I think the Boston Society is substantially right, and that the other is radically wrong. (The speech was listened to throughout with rapt attention, and many of its sentiments caused considerable sensation.)

After singing by the choir, Dr. Hawes arose and said: "If, perchance, my remarks have left any impression committing the Boston Society to anti-slavery, technically, I have made a mistake. The Society has no such intention. It means to treat the evil of slavery, as it does all other forms of evil, with an equal justice; that's all, — and that's right."

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HISTORICAL SKETCH OF THE AMERICAN TRACT SOCIETY.

THIS institution was organized in the year 1814, four years later than the American Board of Foreign Missions, and is, next to that, the oldest of the great charitable institutions now operating in New England. Its founders were Rev. Drs. Justin Edwards, Ebenezer Porter, and their associates at Andover Theological Seminary. In 1816 it was incorporated as the "New England Religious Tract Society;" in 1823 its name was changed by act of the legislature, to the "AMERICAN TRACT SOCIETY."

In 1825, the American Tract Society at New York was formed, and the Boston Society by mutual agreement became a "branch" of it. This did not imply any loss of identity in the latter, which retained still its own constitution, organization, members, funds, officers, and auxiliaries. It was simply a "union of feeling and operation."

In 1859 this connection was terminated by action of the Boston Society, lacking but one vote of an entire unanimity. The business of publishing, which since the union had been suspended, was resumed, together with the entire work of an independent and national institution. The following is a brief exhibit of the operations of the Society from the beginning.

1. *Auxiliary Societies.* Of these it has had nearly 700. They were "for the united purpose of raising funds and for circulation." For many years these were mostly discontinued; but recently several important ones have been organized. It is hoped that the system will be revived throughout the whole country.

2. *Depositories.* At the time of its union with the New York Society in 1825, it had 112 local depositories for the sale of its publications, viz: 10 in Maine; 10 in New Hampshire; 10 in Vermont; 12 in Massachusetts; 1 in Rhode Island; 6 in Connecticut; 22 in New York; 1 in New Jersey; 2 in Pennsylvania; 2 in District of Columbia; 5 in Virginia; 6 in North Carolina; 1 in South Carolina; 2 in Georgia; 2 in Alabama; 2 in Tennessee; 5 in Kentucky; 9 in Ohio; 1 in Missouri; 2 in Michigan; and 1 in Lower Canada. Of late, the work formerly done through depositories is accomplished chiefly by means of business connections with the local booksellers throughout the country.

3. *Publications.* Prior to the union it had issued 196 different Tracts, of which nearly four and a half million copies has been distributed. It also commenced the publication of the "Tract Magazine," now the Messenger, and the Christian Almanac. Since the separation it has commenced the *Tract Journal*, and the *Child at Home*, having an aggregate circulation of nearly 250,000 copies monthly; and has issued a large number of new tracts and books.

4. *Receipts.* These to May 1, 1860, had been, from donations and legacies, \$574,341.85; from sales, \$685,605.50. Total, \$1,259,946.85.

5. *Colporters.* The work of colportage was begun in 1842. Since then this Society has had its own distinct department thereof, amounting to 133 years of labor, and visiting nearly 5,000,000 families. It has paid for this work, \$52,649.20.

Besides these, the Boston Society annually paid for the support of from 50 to 70 of the colporters of the New York Society, in the West and South; their quarterly accounts having been sent to their patrons at Boston, while their labors were reckoned among the operations of the Society at New York. The amount expended for this object was \$154,677.32. Total expended for colportage, \$207,326.52

6. *Gratuitous Issues.* The Society has appropriated for gratuitous distribution, \$126,585.83 viz.: to Pastors, Sabbath Schools, City Missions, and Auxiliary Societies; to Home Missionaries; to Christian Associations, institutions of learning, hospitals, asylums, prisons, seamen, and the destitute of every class. The whole value of publications issued by gift and sale has been \$827,797.77; making an aggregate of more than *twelve hundred and forty millions of pages.*

7. *Aid to Foreign Missions.* The Society has paid in cash, chiefly for the support of the press at foreign missionary stations, belonging to seven different denominations, \$39,945.29.

NEW VOLUMES AND NEW TRACTS.

A notice of the Publications of this Society issued in the past year may be found commencing on the eighth page; and a complete list on the eleventh.

PRICES OF TRACTS.

All duodecimo Tracts (each cover being counted as 4 pages) are sold at 15 pages for a cent.

To find the value of a given number of pages, deduct $\frac{1}{3}$, and the remainder is the value in mills, thus:—	}	3)1,500 pages. 500 1,000 mills or 1 dollar.		To find how many pages a given sum will purchase, add $\frac{1}{2}$, and annex a cypher, thus: }	2)\$1 00 50 1,500 pages
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LIFE DIRECTORS AND MEMBERS.

The donation of \$20 at one time constitutes a Life Member; the addition of \$30, or \$50 at one time, a Life Director. Life Members constituted such by donations not designated by them to be applied to specific objects, may receive annually 1,500 pages of tracts, or volumes to the value of \$1, if applied for within the year; Life Directors to the value of \$2; to be drawn from the Depository. Colporters are not authorized to supply Life Members.

THE AMERICAN TRACT SOCIETY'S ALMANAC FOR 1861.

This Almanac, comprising 68 pages, has been prepared with great care, is handsomely printed, contains a great variety of useful and statistical matter, and is richly embellished with beautiful engravings.

It contains four Calendars complete, calculated for Boston, New York, Baltimore, and Charleston, and adapted to the four parallels of latitude from those cities to the Pacific Ocean, with calculations of Eclipses for all the principal places, and is adapted to use in all parts of the country.

Price, 6 cents for single copy; \$3.50 per 100; and \$30 per 1,000. Orders solicited from all parts of the country.

THE TRACT JOURNAL.

This interesting paper is published monthly; price, \$1 for six copies; \$3 for 20 copies; \$5 for 40 copies. It goes into about 100,000 families; and is the Society's medium of communication with its patrons and friends. Its articles are brief, earnest, and intended to bear constantly on the great interests of Christ's kingdom; especially in the evangelization of the neglected and destitute masses in our own country. Each number contains the Society's monthly receipts.

CHILD AT HOME.

This is a small monthly paper, designed especially for the children and for Sabbath schools, and beautifully embellished with numerous engravings. This paper has already attained a wide circulation of 112,000 copies.